

SERMONS
AND
DISCOURSES
ON SEVERAL
SUBJECTS
AND
OCCASIONS.

BY

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L O N D O N :

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T H E

P R E F A C E.

THE following Sermon, preached at Mr. *Bennet's* Funeral, was, soon after it came out, reflected upon with great Freedom, in a *Letter*, directed to *Me* from the Press; and exhorting me either to *defend*, or *retract the Doctrine* ^a there delivered; which is said to have ^a L. p. 5. *offended many serious understanding Christians* ^b. ^b L. p. 4.

I have the Happiness, I thank God, to be well acquainted with several Persons, of that Character, to whose Judgment (having great Reason to distrust my own) I appeal'd on this Occasion. They assured me, that, upon a deliberate Perusal of that Sermon, they saw nothing in it which offended them; or which could, in their Opinion, justly offend any one, who believed a Future State of Rewards and Punishments. Nor have I, after making what Enquiries I could on this Head, met with any one Person, who carefully considered my Doctrine, and yet judged differently of it. I might well therefore have spared my self the Trouble of re-

viewing and Defending, what appears not to me to have been blam'd by any *Wife*, or *Good Man*: for, whether the Writer of the *Letter* be such, till I know who he is, I may have leave to doubt. All he says of himself is, that
 'L. p. 4. he is an *Obscure Person*^a; One, I suppose, he means, that is in the Dark, and thinks it proper to continue so, that he may take advantage from thence to attack the Reputation of others, without hazarding his own. There may be somewhat of *Modesty*, perhaps; but sure there is little of *Goodness*, or Fairness in this Conduct. Several such *Obscure Persons* as these we have had of late, Who have insulted Men of great Abilities and Worth, and taken pleasure to pelt them, from their Coverts, with little Objections. The ill Success of their Attempts hath justified their Prudence in concealing themselves.

Whoever my unknown Correspondent be,
 'b l. p. 5. he professes 'hard for an *Answer*^b, and is so
 '45 45 earnest in that Point, that he would, I perceive, be not a little disappointed, if he should miss of it. Nameless Authors have no right to make such Demands. However, the Importance of the Argument itself, the serious Air with which he hath treated of it, and the solemn Professions he makes of being acted
 'Ibid by *no other Principle but a concern for Truth*^c, soon determined me to comply with his Exhortations. And what follows therefore, was drawn up not long after his *Letter* appear'd; though the Publication of it hath been delayed by some Accidents, with an Account of which it is not necessary to trouble the Reader.

After

After all, I shall be looked upon, perhaps, as writing rather too soon, than too late; and as paying too great a regard to an Attempt, which was so far slighted, that the worthy *Dean of Canterbury*, not long afterwards, preach'd the Doctrine, there oppos'd, before her Majesty, and printed it by her Order ^a. And in truth, there never was a Charge maintain'd with such a shew of Gravity and Earnestness, which had a slighter Foundation to support it. However, it may be of some use, carefully to examine what this Writer hath said, in order, by a remarkable Instance, to shew, how little Credit is due to Accusations of this kind, when they come from suspected (that is, from Nameless) Pens; and how artfully the Mask of Religion may sometimes be put on, to cover Designs which cannot be decently own'd.

^a See his Sermon at St. James's, Nov. 1706. on Matt. 21. 12, 13.

That part of my Sermon to which the Letter-Writer hath confin'd his Reflections, contains the *Explication* of an *Argument*, which I suppose employ'd by the Apostle, in the Text, for the *proof of a Future State*. And I had reason therefore to hope, that what I offer'd on this head, would be favourably received, and candidly interpreted by all such as did in good earnest believe such a State. And yet, to my surprize, I have found One, who would be thought seriously to entertain this Belief, endeavouring all he can to weaken an Argument (and indeed the chief Argument drawn from Reason alone) by which it is upheld. I might have expected this Treatment indeed from the Pen of some Libertine, or disguis'd Unbe-

liever; it being an usual piece of Art, with that sort of Men, to undermine the Authority of Fundamental Truths, by pretending to shew, how weak and improper the Proofs are, which their Assertors employ in the Defence of them. But I did not, and could not expect such Usage from a Writer, who every where

^a L. p. 31. *insinuates*, and in one Place ^a, I think, pretty plainly *professes* himself to be a sincere Chri-

^b L. p. 4. *istian*. His *Concern for the Cause of Religion* ^b would have appear'd to far greater Advantage, had he employed himself rather in vindicating some of its great Principles, which are every Day openly and daringly attack'd from the Press, than in lessening the Force of what I have urged in behalf of one of them. Had I err'd in this Case, it had been a well meant Mistake; and might have pass'd unobserved, at a Time, when Infidelity finds so much Employment of another kind for all those, who have a real *Concern for the Cause of Religion*.

Besides. Discourses on such Occasions, as that on which I then preach'd, are seldom the Productions of Leisure; and should always therefore be read with those favourable Allowances, which are made to hasty Compositions. So the Doctrine contain'd in them be but wholsome and edifying, tho' there should be a want of Exactness, here and there, either in the manner of Speaking, or Reasoning, it may be overlook'd, or pardon'd.

When any Argument of great Importance, is managed with that Warmth and Earnestness, which a serious Conviction of it generally inspires, somewhat may easily escape, even from
a wary

a wary Pen, which will not bear the Test of a severe Scrutiny. *Facile est verbum aliquod ardens notare, idque, restinētis (ut ita dicam) animorum incendiis, irridere*; said one of the best Writers in the World, who himself needed this Excuse as seldom as any Man.

In particular, what I offered on that Occasion towards the Proof of a Future State, deserved to be the less rigorously examin'd, because it was only by way of *Introduction* to some *practical* Points, which I chiefly design'd to insist on. I had not room in a few Pages, at the Entrance of a short Discourse, to *consider all Things on all Sides* ^a, to balance the several Advantages and Disadvantages that attend the Pleasures of Men and Beasts, Good Men and Bad. I pretended not fully to *State*, ^b much ^b L. p. 23. less to *Demonstrate*, the Truth contain'd in the Text, as I am falsely represented ^c to have done. ^c L. p. 22, Those are Words which I never once used; ^{23, 40, 41.} nor would the Task itself have been proper at such a Time, and before such an Auditory. My declared Intention was only to *explain* the Apostle's *Argument* ^d, to *enlarge on it* ^e; to *shew* ^d S. p. 4. by several Instances, *the undoubted Truth of it*, ^e S. p. 16. to *open and apply it* ^f; and this, by such Considerations chiefly, as were in some measure applicable to the *Person* then to be interred. For whoever gives himself the Trouble of reviewing that mean Discourse, will find, that as it consists of *Three Parts*; a *speculative Point of Doctrine*, some *practical Reflections*, and an *Account* of the *Person* deceas'd; so the two former of these Points are handled with a regard to the latter; the *Practical Reflections* being all

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of them such as are suited to the *Character* of the *Person*, which follows; and the preceding *Doctrine* being illustrated in such a manner, and by such Instances, as naturally lead both to the one and to the other: that part of the Doctrine I particularly mean, which is professedly built on the *Letter of the Text*, and the express Authority of the Apostle.

¶ S. p. 6.

It is no wonder, if in an Argument handled thus briefly, and with such *views* as these, every thing should not be said, which may be thought requisite to clear it. That, as it was no part of my Intention, so neither was it necessary, proper, or possible on that Occasion to be done: and therefore, for *Omissions* of this kind, I need make no Excuse. As to the other Parts of the Charge, which, if true, would really blemish what I have written; I shall, as I promis'd, reply to them very *distinctly and fully*.

The Accusation of my Doctrine turns, I find, upon three Heads; That it is altogether *new, utterly foreign from the Intention of the Apostle*, on whose words I build it, and *false in itself*. A very heavy Charge! nor is the first part of it to be neglected. For in Matters of Morality and Religion, which are every one's Concern, and which have therefore been often and thoroughly examined, *New Doctrines*, or Arguments are deservedly suspected. And when one, who is, by his Function, a Preacher of Virtue, doth by advancing such new Doctrines, or Arguments, *make Concessions to the Cause of Vice*^b (as I am said to have done) he is doubly Criminal. Let us see, therefore, what

¶ L. p. 17

what I have laid down in that Sermon, how far it is charged as *New*, and with how little Reason.

My declared Intention, in that part of my Sermon which displeases the Letter-Writer, is, to explain that great Argument for a future State, which St. Paul hath couch'd in the Words of my Text. "If in this Life only we have hope in Christ, we are of all Men most miserable." I suppose them to signify, That if all the Benefits we expect from the Christian Institution, were confin'd within the Bounds of this Life, and we had no hopes of a better State after this, of a great and lasting Reward in a Life to come; we Christians should be the most abandon'd and wretched of Creatures, all other Sorts and Sets of Men would evidently have the Advantage of Us, and a much surer Title to Happiness than We. From whence I say, the Apostle would be understood to infer (though the Inference be not express'd) That therefore there must needs be another State, to make up the Inequalities of This, and to solve all irregular Appearances.

^a p. 4.

In the Explication of this Argument, I profess to urge (what I call) the Concession of the Apostle somewhat farther than the Letter of the Text will carry us, by asserting under two different Heads, That were there no Life after this, 1st, Men would be more miserable than Beasts; and 2^{dly}, The best Men would be often the most miserable. I mean, as far as Happiness, or Misery are to be measured from pleasing and painful Sensations. And, supposing the present to be the only Life we are to lead, I see not but that This might be esteem'd the true Measure of them.

^b p. 6.

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Upon the first of these Heads I shew, that *in this Life Beasts have, in many respects, the Advantage of Men; in as much as they (1) enjoy greater sensual Pleasures, and (2) feel fewer corporal Pains, and (3) are utter Strangers to all those anxious and tormenting Thoughts, which perpetually haunt and disquiet Mankind*^a I enlarge on these Particulars, and then proceed on the same Foot likewise to shew, That *the best Men would be often the most miserable; since their Principles (1) give them not leave to taste so freely of the Pleasures of Life, as other Mens do, and (2) expose them more to the Troubles and Dangers of it*^b.

Both these Points I illustrate by various Instances; and, upon the whole conclude, That *therefore, as certainly as God is, a Time there will, and must be, when all these unequal Distributions of Good and Evil shall be set right, and the Wisdom and Reasonableness of all his Transactions, with all his Creatures, be made as clear as the Noon-day*^c.

^c P 15. I was willing to represent to the Reader, at one View, the whole Course of my Reasoning, according to the Order in which it lies, and in the very Words, which I have made use of to express it, in my Sermon. If he compares this short Account of my Doctrine, with the larger Explication given of its several Branches in the Sermon itself, he will find, That (whatever the Letter-Writer boldly affirms to the contrary) it must be understood, and is by me actually proposed, under the *Resolutions* following;

I. When

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I. When I prefer Beasts to Men, and bad Men to Good, in point of Happiness, it is upon a *Supposition*, not only that there is no other Life than this, but that Mankind are *persuaded* that there is none. The Men I speak of, are such as those *Corinthians* were, against whom St. Paul argued; Men, who *in this Life only have hope in Christ*; such as *expect no Benefits from the Christian Institution, but what are confined within the Bounds of this present Life, and have no hopes of a better State after this, of a great and lasting Reward in a Life to come*^a. This^a S. p. 4. is the Account which I expressly give of them, when I enter on the Argument, and which I repeat several times^b in the Course of it; and^b p. 9, 13, which must be understood all along, even where^{16.} it is not mentioned. And such a sort of Christians I may be allowed to suppose now, since such there manifestly were in the Days of the Apostles. Nor does it any ways interfere with this Supposition, to represent these very Men, as having now and then *the uneasy Presages of a future Reckoning*, and as fearing themselves sometimes with the *Fears* of another Life, even while they do not entertain the hopes of it. This, I doubt not, is the Case of all such who profess to disbelieve a Future State; they are not always equally satisfy'd with their own Reasonings about it, but tremble sometimes at the Thoughts of it. My Reprover, therefore, deals very unfairly, when he reckons this among the Advantages peculiar to Men, that they *have the present Support of the Belief of a Future State, and the firm Expectation of Rewards*^c in a Life to come; and assures his Readers,^c L. p. 21.

ders, with equal Modesty and Truth, that
 a See L p. this is *agreeable to what I suppose*^a, whereas I
 25, 29, 31 *suppose* the quite contrary; and, on that *Sup-*
position, all my Reasonings and Reflections
 turn. Nor is there a Word, throughout the
 whole Argument, that can justly be construed
 to a different Meaning.

2. Proceeding on this Supposition, I affirm,
 not that the best Men would be *always*, but
often the most miserable. And that I might be
 sure of not being misapprehended, I repeat
 this (or some other equivalent) Expression at
 5, p. 5, 6, least *six* times^b, in the Compass of a few Pages.
 7, 11, 14, Nor doth the Argument which I am explain-
 16 ing, require a more extensive Supposition; it
 being equally necessary that there should be a
 Future State, to vindicate the Justice of God,
 and salve the present Irregularities of Provi-
 dence, whether the best Men be *oftentimes*
only, or *always* the most miserable. The Let-
 ter-Writer dissembles his Knowledge of this re-
 markable Restriction; and having taken Ad-
 vantage from thence to argue and object as he
 pleas'd, contents himself slightly to mention it
 towards the Close of his Pamphlet; which was
 discreetly done, since an earlier Acknowledg-
 ment of it would have discover'd at first sight,
 even to the meanest of his Readers, the Imper-
 tinence of several of those Objections and Ar-
 guments. He would excuse this Procedure, by
 saying, at last, *That tho' I profess only to shew*
that the best Men are often the most miserable, yet
 c L p 41 I argue, as if they were *always* so^c, viz. *from*
that Obligation to some particular Practice, *from*
which they are never exempt in any Condition of
this

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this Life ^a : Which is as great and groundless a ^a L. p. 32. Misrepresentation, as any of the former ; Since,

3dly, My chief Proof of this Point, is drawn from that State of *Persecution*, to which good Men, above all others, are subject : because *their Principles expose them most to the Troubles and Dangers of Life* ^b ; because *fore Evils* ^b S. p. 9. and temporal Inconveniencies attend the Discharge of their Duty ^c ; they become a Reproach and a ^c p. 12, 13. Bye-word ^d, are injur'd and outrag'd, suffer unjust and illegal Encroachments ^d ; the greatest ^d p. ibid. Saints being sometimes made the most remarkable Instances of Suffering ^e : for they are inflexible in ^e p. 14. their Uprightness — No Prospect of Interest can allure them, no Fear of Danger can dismay them ^f. ^f p. 12.

Would one imagine, after all these Expressions, and several others of the same kind that I have made use of, any Man so lost to all Sense of Justice, and Truth, as to say, That I *suppose no Case of Persecution* ^g ? that I do not once ^g L. p. 29. suppose such a State of Persecution as the Apostle pointed at ? but maintain my Positions with reference to the most quiet and prosperous State of this Life ^h ? Certainly the Letter-Writer doth not ^h L. p. 21. mean this as one Instance of his Concern for the Cause of *Vir'ue*, and the Interest of *practical Religion* ⁱ ! I do not indeed build my Reasoning ⁱ L. p. 3. wholly on the Case of Persecution ; neither doth the Apostle himself, as will afterwards appear : However, I do not *exclude* it. On the contrary, I refer to it frequently, and should have dwelt more largely upon it, but that the other Considerations I suggest, were more applicable to the Character of the Person decess'd ; which was (as I have already said) the Point from

whence

whence I chiefly took my Views in this Argument.

Fourthly, Even when I do not suppose good Men to be under a State of *Persecution*, yet still I suppose them to live in a State of *Mortification* and *Self-denial*; to be under a perpetual Conflict with their bodily Appetites and Inclinations, and struggling to get the mastery over them. I suppose them oblig'd, by their Principles, not to taste so freely of the Pleasures of Life (the innocent Pleasures of Life; for such I manifestly mean) as other Men do^a; but to sit as loose from them, and be as moderate in the use of them as they can^a; not only to forbear those Gratifications which are forbidden by the Rules of Religion; but even to restrain themselves, in unforbidden Instances^a. And whenever they taste even the allowable Pleasures of Sense, I suppose them to be under such Checks from Reason and Reflection, as, by representing perpetually to their Mind the meanness of all these sensual Gratifications, do, in great measure, blunt the Edge of their keenest Desires, and pall all their Enjoyments^b. And have I not Reason therefore to say, that good and pious Persons, by the Nature and Tendency of their Principles, (as they are most expos'd to the Troubles and ill Accidents of Life^c, so) are the greatest Strangers to the Pleasures and Advantages of it^d? And would not these be great and needless Abatements of their Happiness, if it were confin'd within the Compass of this Life only? But surely it doth not from hence follow, nor have I once suggested, much less affirm'd, That the Practice of Vice doth in its own Nature tend to make Men more happy, in all States of this Life,

that

^a S. P. 10.

^b P. 8

^c See the preceding Sect. p. 13.
^d P. 13.

than the Practice of Virtue^a. This is an Affec-^a L. p 3:
tion by which the great Author of our Nature, and Enactor of the Law of Good and Evil, is highly dishonour'd and blasphem'd; and which cannot by any one, who hath the least Sense of Religion, be repeated, without being abhorred.

That *Virtue* and *Vue* do in their own Natures tend to make those Men happy, or miserable, who severally practise them, is a Proposition of undoubted (and, I am sure, by me undisputed) Truth, as far as it relates to *moral Virtue* or *Vue*, properly so call'd; that is, to those *Measures of Duty*, which *Natural Reason*, unenlighten'd by Revelation, prescribes: For as to those *Rules of Evangelical Perfection*, in which we Christians are obliged to excel; they are (some of them) of so exalted a Nature, so contrary to Flesh and Blood, and so far above our ordinary Capacities and Powers, that if there were no other Life than this, I see not how our Happiness could generally be said to consist in the Practice of them. And therefore when God made them Matter of strict Duty to us; he at the same time animated us to Obedience (not only by assuring us of the extraordinary Assistances of his good Spirit, but) by a clear Discovery of a Future State of Rewards and Punishments; whereas the *Jews*, who had the Promises of this Life only, had also, in proportion to those Promises, a lower and less excellent Scheme of Duty propos'd to them.

And here also this Author is altogether Silent; for he takes no notice of these *Improvements*

ments made by the Gospel in the *Measures* of our *Duty*; but he supposes every where the *Christian*, and *Heathen* Morality to be in all respects the same: and that the innocent Pleasures of Life (which must be allowed to have some share in perfecting human Happiness) are no more affected and retrenched by the one, than the other. He supposes all the Instances of *Abstinence*, *Mortification*, and *Self-denial*, which the Gospel enjoins, to be included within those Rules of *Virtue*, which the Light of Nature teaches us to follow; and upon this Foundation proceeds to represent me as affirming, that *the best of Men are rendered more miserable than the Wicked, by the Practice of Virtue*^a: whereas, in truth, I only maintain, that the best Christians (who are unquestionably the best of Men) are, by their Observance of some Gospel-Precepts, render'd (more miserable, or, which is all one) less happy, than they would otherwise be, if they were releas'd from those Obligations. And, consequently, were there no hope of a Life after this, they, who *are not* ty'd up to these Severities, would have a manifest Advantage over those who *are*.

^a L. p. 43

I instance indeed in some Acts of Virtue common to Heathens and Christians; but I suppose them to be perform'd by Christians after (a Christian, that is, after) a more sublime and excellent manner than ever they were among the Heathens; and even, when they do not differ in *Kind* from moral Virtues, strictly so styl'd, yet to differ in the *Degrees* of Perfection with which they are attended.

Th's

This Distinction between a State of *Virtue* and a State of *Mortification*, between *Moral Goodness* and *Evangelical Perfection*, and the greater Restraints (in point of worldly Pleasures and Advantages) which are laid upon Men by the former of these than by the latter, ought the rather to have been observ'd and own'd by the Letter-Writer, because in the

Fifth Place, I pretend not to compare the Happiness of Men and Beasts, good Men and bad, any further than it results from worldly Pleasures and Advantages, and the Objects of Sense that surround us. For these are my Words. "Were there no other Life but this, Men would really be more miserable than Beasts, and the best Men would be often the most miserable. I mean, as far as Happiness, or Misery, are to be measured from pleasing or painful Sensations^a." This is the Re-^a s p 6 striction which I more expressly and formally insist on, than any other. At the very opening of the Argument it occurs; nor do I, in the Prosecution of it, use any such instance, or Illustration, but what relates to such pleasing and painful Sensations, or to those delightful and uneasy Reflections of Mind, which are, some way or other, consequent upon them. And if, in these Respects, (and farther I do not go^b)^b See p 7. the Happiness of Beasts exceeds that of Men,⁸ and the Happiness of the Wicked that of the Virtuous, it will not weaken what I have urg'd, to shew, that, in other Respects, (such as the Letter-Writer largely displays) the Advantage may lie on the contrary side; because, were it so, yet this Advantage would not be sufficient

cient to turn the Scale, according to my *Supposition*: which is, that *without the hope of another Life, pleasing and painful Sensations* (taken together with those inward Reflections which are naturally consequent upon them) *might be esteem'd the true Measure of Happiness and Misery*^a. On this *Supposition* (which I had not then time to explain and prove) all my Reasonings proceed; and cannot therefore be affected by any Objections, which are so far from being built on the same Bottom, that they are design'd to overthrow it. Whether this *Supposition* be true, or false, may be a new matter of Dispute: but if it be true, the Argument I raise from thence, is certainly true, and the Objections of the Letter-Writer are as certainly vain and impertinent; being levell'd rather against the *Supposition* itself, than the *Inference* that I drew from it.

This is not a proper Place to justify that *Supposition*; thus much only I shall say at present concerning it. I am so far from retracting it, that I look upon it to be a most clear and indubitable Truth; and think myself to have express'd it with more Wariness and Reserve than was necessary. My Words are—*i see not but that this might be esteem'd the true Measure of Happiness, and Misery*: Whereas *this might not only be esteem'd, but would really be the true Measure of Happiness and Misery*, to the far greater part of Mankind, if they were not educated under the Hope and Fears of future Rewards and Punishment. The Objects of Sense would then determine the Views of most Men; of all such, to be sure, who convers'd

per-

perpetually with them, and wanted the Opportunities and Capacities that were requisite towards withdrawing their Thoughts from these things, and fixing them on more refined and reasonable Pleasures. And even among those Few, who were better qualified, still fewer would be found, who, without the hope of another Life, would think it worth their while, to live above the Allurements of Sense, and the Gratifications of this World, as far as was necessary towards attaining the heights of Christian Perfection. Nor could any Argument be urg'd, sufficient to induce those so to do, who were otherwise resolv'd, and inclin'd. The Rule of Good and Evil would not then appear uniform and invariable; but would seem different, according to Men's different Complexions, and Inclinations; and whatever they judg'd to be, upon the whole, most agreeable, or disagreeable to them, that they would be sure (nay they would look upon themselves as oblig'd) to pursue, or decline, without being restrain'd by any speculative Reasonings, concerning the Nature of Virtue and Vice, and the Obligations Men are under, universally to practise the one, and eschew the other.

But this, I am sensible, lies without the Compass of my immediate Design, which is only to reckon up the several *Restrictions* under which, what I have laid down in that Sermon, ought to be understood; Restrictions, not now first devis'd to qualify my Doctrine, but plainly propos'd together with it, and interwoven into the Body of those few short Reflections, which I had room to make concerning it. And yet

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the Author of the Letter, in a very grave and solemn manner, argues throughout, as if no one such Restriction had been made. Let his Cause be as good as he pretends it to be, yet surely it is not at all beholden to him for his way of maintaining it. He that *talks* thus *deceitfully* even for Truth itself, must needs hurt it more by his Example, than he promotes it by his Arguments.

But to set aside these *Restrictions*, important as they are, for the present, and take my Doctrine at large, even as the Letter-Writer himself hath represented it; that is, as briefly contain'd in what he calls, my two *Positions*,
 a p. 20. and the *Notions* on which they are founded^b:
 b p. 22 Let us see how far the first Charge of *Novelty* can, even upon this Foot, be made good against it.

I. My *Positions* are these; That, were there no Life after this, First, Men would be really more miserable than Beasts; and Secondly, the best of Men would be often the most miserable. The *Notion*, on which they are founded is, That, supposing the present to be the only Life we are to lead, I see not but that plea^cing, and painful Sensations might be esteem'd the true Measure of Happiness, and Misery.

Against both the one, and the other, the Letter-Writer exclaims in a most tragical manner: He is sorry to see such Concessions made to the Cause of Vice by any Preacher of Righteousness^d; he never yet heard, nor ever expected to hear any thing like this from the Pulpit^e; he knows not that such Assertions have been ever, before this, seriously maintained by any Person of Virtue and Under-

Understanding, much less solemnly dictated as undoubted Truths from the Pulpit^a; he thinks, that ^a L. p. 19. *all who have any Respect for the Clergy, must lament that such strange Doctrine should be recommended to the World by one of that Body; and all, who have any Regard to the Honour of Christ, must lament to see it solemnly back'd and confirm'd by one of his Apostles.*

^b P. 45.

The Charge of *Novelty* is here urged with so much Warmth, and Gravity, and such an Air of Assurance, that even a wary Reader would be apt to think it well founded; and yet never was there a Censure more rashly vain, or more entirely destitute of all Colour of Truth. For first, as to the *Positions* themselves, they are so far from being *New*, that they are commonly to be met with in both Antient and Modern, Domestick and Foreign Writers; particularly in the Works of our *English* Divines, which are in every one's Hands, and with which the Author of the Letter, I believe, is best acquainted. I begin with Archbishop *Tillotson*, who cannot be suppos'd to have made *Concessions to the Cause of Vice*, either through Weakness, or a worse Reason: and yet these are his Expressions. ' The Condition of Men
' in this present Life is attended with so many
' Frailties, liable to so great Miseries and Sufferings, to so many Pains and Diseases, to
' such various Causes of Sorrow and Trouble,
' of Fear and Vexation, by Reason of the many Hazards and Uncertainties, which not only the Comforts and Contentments of our
' Lives, but even Life itself is subject to, that
' the Pleasure and Happiness of it is by these

‘ much rebated: so that were we not so train-
 ‘ ed up with the hopes of something better
 ‘ hereafter, Life itself would be to many Men
 ‘ an insupportable Burthen. If Men were not
 ‘ supported and born up under the Anxieties of
 ‘ this present Life, with the Hopes and Ex-
 ‘ pectations of an happier State in another
 ‘ World, *Mankind would be the most imperfect*
 ‘ *and unhappy part of God’s Creation.* For altho’
 ‘ other Creatures be subjected to a great deal of
 ‘ Vanity and Misery, yet they have this Hap-
 ‘ piness, that, as they are made for a short Du-
 ‘ ration and Continuance, so they are only af-
 ‘ fected with the Present; they do not fret and
 ‘ discontent themselves about the Future, they
 ‘ are not liable to be cheated with Hopes, nor
 ‘ tormented with Fears, nor vexed at Disap-
 ‘ pointments, as the Sons of Men are. But if
 ‘ our Souls be immortal, this makes abundant
 ‘ Amends and Compensation for the Frailties
 ‘ of this Life, and all the transitory Suffer-
 ‘ ings and Inconveniencies of this present State:
 ‘ Human Nature, consider’d with this Advan-
 ‘ tage, *is infinitely above the Brute Beasts that*
 ‘ *perish.* Sermon. Vol. ix. pag. 68, 69. Again,
 ‘ What would a Man gain by it, if the Soul
 ‘ were not immortal, but to *level himself with*
 ‘ *the Beasts that perish* [nay] to put himself
 ‘ into a worse and more miserable Condition
 ‘ than any of the Creatures below him? Ibid.
 ‘ p. 72.

The same thing is said more shortly, but as
 fully, by the present Lord Bishop of Rochester;
 ‘ *Without that Belief* [of the Joys of another
 ‘ Life] *as Christians of all Men, so Men of all*
 ‘ *Crea-*

‘ *Creatures were most miserable.* Sermon on

‘ *Jan. 30. p. 14.*

‘ To the like purpose Mr. *Glanville.* ‘ If
‘ this Life be all, we have the same End and
‘ Happiness with the Brutes; *and they are hap-*
‘ *pier of the two, in that they have lesser Cares*
‘ *and fewer Disappointments,* Serm. p. 294.

Dr. *Moor*, whom my Reprover must allow
to have been a *Person of Virtue and Understand-*
ing ^a, expresses himself on this occasion, in very ^a L. p. 19.
significant Terms. ‘ *If (says he) there be no*
‘ *Life hereafter, the worst of Men have the*
‘ *greatest share of Happiness;* their Passions and
‘ Affections being so continually gratify’d, and
‘ that to the Height, in those things that are
‘ so agreeable, and, rightly circumstantiated,
‘ allowable to human Nature; such as the
‘ sweet Reflection on the Success of our politi-
‘ cal Management—the general Tribute of
‘ Honour and Respect for our Policy and Wit,
‘ and that ample Testimony thereof, our Acqui-
‘ sition of Power and Riches; that great Satisf-
‘ faction of foiling and beating down our Ene-
‘ mies, and obliging and making sure our more
‘ serviceable Friends: To which finally You
‘ may add all the variety of Mirth and Pastime,
‘ that Flesh and Blood can entertain itself with,
‘ from either Musick, Wine, or Women.
‘ *Imm. of the Soul,* L. 2. Ch. 18. Sect. 9.

Dr. *Goodman*, in his *Winter Evening Confer-*
ences, a Book received with general Applause,
and now in every one’s Hands, represents one
of the Persons in his Dialogue speaking as fol-
lows. ‘ It is plain, that nothing but the hope
‘ of another and better World at last, can ena-

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‘ ble a Man tolerably to enjoy himself in this
 ‘ present—Nothing but eternal Life is a suf-
 ‘ ficient Antidote against the Fears of Death.
 ‘ And all these are the Effects and Benefits of
 ‘ Religion. Therefore if this be uncomfort-
 ‘ able, Mankind must needs be the most de-
 ‘ plorably unhappy kind of Being in the whole
 ‘ World. For though other sort of Creatures
 ‘ are, in some sort Fellow-sufferers in the com-
 ‘ mon Calamities of this World; yet, besides
 ‘ that their Share is ordinarily not so great as
 ‘ his, it is evident that they fear nothing for
 ‘ the Future, but only feel the present Evil;
 ‘ and they have no Restraint upon them for
 ‘ what they desire, nor no Remorse for what
 ‘ they have done. Therefore, if Mankind have
 ‘ not the Glory of his Conscience, when he
 ‘ doth well, to set against the Checks and Girds
 ‘ of it when he doth amiss; and if *he have not*
 ‘ *hopes to counterbalance his Fears, and a Re-*
 ‘ *ward hereafter for his Self demerit at present,*
 ‘ *his Condition is far the worst of any Creature*
 ‘ *in the World,* Part 3. p. 43.

In like manner (*Part 2. p. 114.*) after allow-
 ing, that ‘ Several sorts of Brute Creatures
 ‘ continue longer in the World, and have as
 ‘ well a quicker Sense of Pleasure, as a more
 ‘ unlimited and uncontrolled Enjoyment of it,’
 he makes the same Inference from hence that I
 have done; ‘ That upon these very Considera-
 ‘ tions, there is great Reason to believe that
 ‘ there is such a thing as another World,
 ‘ wherein Man may have Amends made him,
 ‘ for whatever was amiss, or defective in this.
 ‘ For it is not credible with me, that such
 ‘ Power

‘ Power and Wisdom, as is plainly displayed
 ‘ in the Constitution of Man, should be so
 ‘ utterly destitute of Goodness, as to contrive
 ‘ things so ill, that *the noblest Being should be*
 ‘ *finally the most unfortunate.*

Bishop Wilkins in his *Princ. of Nat. Relig.*
 pag. 159, 160. ‘ There is a strong Aversion
 ‘ among Men against a dark State of Annihi-
 ‘ lation, which no Man can think of without
 ‘ great regret of Mind; and likewise a natu-
 ‘ ral Desire in all Men after a State of Happi-
 ‘ ness and Perfection. And no natural Desire
 ‘ is in vain. All other things have somewhat
 ‘ to satisfy their natural Appetites. And if
 ‘ we consider the utter Impossibility of attain-
 ‘ ing to any such Condition in this Life, this
 ‘ will render it highly credible, that there
 ‘ must be another State wherein this Happiness
 ‘ is attainable: Otherwise Mankind must fail
 ‘ of his chief End, being, by a natural Princi-
 ‘ ple, most strongly inclin’d to such a State of
 ‘ Happiness as he can never attain to; as if he
 ‘ were purposely fram’d to be tormented be-
 ‘ twixt these two Passions, Desire and De-
 ‘ spair; an earnest Propension after Happiness,
 ‘ and an utter Incapacity of enjoying it; as if
 ‘ Nature itself, whereby all other things are
 ‘ disposed to their Perfection, *did serve only,*
 ‘ *in Mankind, to make them most miserable.*
 ‘ And, which is yet more considerable, the
 ‘ better and wiser any Man is, the more earn-
 ‘ est Desires and Hopes hath he after such a
 ‘ State of Happiness. And if there be no
 ‘ such thing, *not only Nature, but Virtue like-*
 ‘ *wise must contribute to make Men miserable.*

I have

I have search'd the Volumes of *Sermons* publish'd by Divines here in *England*, and find as yet but *Two* on the same *Text* with mine; one preach'd by the learned and pious Mr. *Pemle*, the other by Dr. *Stradling*, the late worthy Dean of *Chichester*; and both of them full of the same Points of Doctrine, and the same ways of explaining those Points, as I have employ'd. I refer the Reader to the Sermons themselves, and shall mention here but a Passage or two out of them.

Mr. *Pemle's* first *Position* is, that ' *True*
' *Christians are more unhappy than other Men, if*
' *their Happiness be confin'd to this Life only*—are
' in a worse State than *Epicures* and *Albists*,
' and other ungodly Persons, &c.—in regard
' to the Nature of true Religion which they
' profess, which agrees not with the good lik-
' ing of the World, and therefore It [the
' World] cannot agree with That, nor with
' them that sincerely profess it.—They are
' Men of another Generation, their Lives are
' not like other Mens, and therefore the World
' wonders at them—and always sees, in their
' Well doing, a Reproof of their own Evil-
' doing, &c. He concludes thus—' We
' see then the Point to be plain enough, that
' true Christians, barr'd in their Hope in
' Christ, for the Life to come, are more mise-
' rable than other Men; because all are alike
' hereafter; and for this Life, the Godly miss
' of those Contentments which the Wicked
' enjoy; nay, are *more miserable, not only than*
' *Men, but than Beasts also*,—p. 480.

Dr. *Stradling's* second Head is, 'That, upon
 ' Supposition of no better Hope [than this Life
 ' affords] all good Christians should be not only
 ' Miserable^a, but of all Men most Miserable—^a p. 463.
 ' more unhappy than the most brutish Men, yea,
 ' than the Beasts that perish. For whereas these
 ' feel their Misery when it comes, but do not
 ' anticipate it, &c. ^b Christians make them-^b p. 474.
 ' selves yet more miserable, by their severe
 ' Principles of Mortification and Self-denial,
 ' debarring themselves of those Comforts and
 ' Satisfaction which others enjoy^c——They^c p. 478.
 ' lose the good Things here, and fail of those
 ' hereafter^d.^d p. 479.

To these modern Instances from our own
 Writers, I shall add that of Mr. *Calvin*, who
 says*, 'That *Gryllus*, in *Plutarch*, reasons wise-
 ' ly, when he affirms, that Men, who live
 ' without Religion [*i. e.* without a Sense of
 ' God, and a Belief of future Rewards] do not
 ' only not excel Brute Beasts, but are by many de-
 ' grees far inferior to them, in as much as they are
 ' liable to various sorts of Evils, and live always
 ' in a tumultuary and restless State." And again,
 —' There is none of us but who would be
 ' thought, throughout the whole Course of his
 ' Life, to aspire after Immortality. For we
 ' are ashamed in nothing to excel the Brute
 ' Beasts, whose Condition would be no ways inferior

* Sapientissimè apud *Plutarchum*, *Gryllus* ratiocinatur, dum homines affirmat, si ab eorum Vitâ semel absit Religio, non modo Brutis Pecudibus nihil excellere, sed multis partibus esse longè inferiores: ut qui tot malorum formis obnoxii tumultuariam & irrequietam Vitam perpetuò trahant &c. *Instit. Cap. 1. Sect. 10.*

‘ to Ours, if we had not the Hope of Eternity
 ‘ after Death to support us^a.

I shall trouble the Reader with one Citation more, out of *Athenagoras*; because the Words of that antient Writer are very full and exprefive. ‘ If (fays he^b) human Actions were not
 ‘ to be judg’d, *Men would have no Advantage*
 ‘ *over Beasts*; indeed, more miserable than
 ‘ *Beasts would fuch Men be, who were always*
 ‘ *busied in fubduing their Paffions, and improving*
 ‘ *themselves in Piety, and Juftice, and every other*
 ‘ *Virtue.* At this rate, the animal and belluine
 ‘ Life would be the best; Virtue would be
 ‘ downright Folly; the Threats of future
 ‘ Vengeance, Matter of Sport and Laughter;
 ‘ the Pursuits of all kind of Pleasure, our
 ‘ chiefest Good; and the Rule, by which Men
 ‘ and Beasts ought then equally to guide them-
 ‘ selves, would be that beloved Maxim of the
 ‘ *Epicures*; *Let us Eat and Drink, for to morrow we die*

^a Nemo quidem est nostrum, qui non videri cupiat ad celestem Immortalitatem toto vitæ curriculo aspirare & eniti pudet enim Nos nulla re antecellere Bruti. Pecudes, quatum Condicio nihilo nostrâ inferior foret, nisi Spes æternitatis post mortem nobis superesset. *Ib.* Cap. 21 §. 26.

^b Εἰ μὴ μετὰ τὴν ἀνθρώπου τῆς αἰθώπης πεπραγμένων γυνήτων κρείσσις, καὶ ἐξήσει πολλοὶ τῶν ἀλόγων ἀνθρώποι· μάλλον δὲ κρείσσονα προξέμουν ἀβλιωτέρων οἱ τοιαύτων ἀναγωγῶν τε, καὶ φροντιστικῆς εισεβείας, καὶ δικαιοσύνης, ἢ τῆ ἀλλοτρίας ὄψεως. (1) ὅς τε κινώδους βίῃ καὶ θανάτῳ ἀεὶ ἐστὶν. ὁρᾷ τε δὲ αἰὶνῶν δόξης δὲ ἀπειλῇ, γέλωτος πλάτους· τοῖς δὲ παῶσιν θρασυαίᾳ ἡδονῇ, ἀγαθῶν τὸ μέγιστον δόγμα δὲ κινδὸν τῶν ἀπείρων, καὶ νόμον εἶς, τὸ τοῖς ἀκολάστοις ἐλαττοῖς φίλον· Φάγωμα καὶ πόμα, αἶμα καὶ ἀποβύς κυρμα. Περὶ ἑλπίδος. O. Jon. Ed. T. 255.

This

This last Passage from *Athenagoras* includes, and very strongly affirms, all the Parts of my Doctrine which have been excepted against; not only my *Positions*, but the *Notion* itself also, on which they are founded; and which now, therefore, I proceed likewise to vindicate from the Charge of *Novelty*, by the following Authorities.

My *Notion* (as it is call'd) is, That *supposing the Present to be the only Life we are to lead, I see not but that pleasing and painful Sensations might be esteemed the true Measure of Happiness and Misery*. This is all I say of the Matter, there being no other Passage of like import with this throughout my whole Sermon. And have not Archbishop *Tillotson*, Dr. *Scot*, Dr. *Sherlock*, Dr. *Lucas*, and others said the same thing, in a manner less reserv'd, and in Terms of yet greater Force and Compass, without giving any Offence (that I know of) to any one of those many *serious and understanding Christians**, ^a L. p. 4. who daily peruse their excellent Writings with Pleasure and Edification?

Archbishop *Tillotson*, Vol. ix. p. 48. ' The
' Determination of the Apostle is according to
' the Nature, and the Truth and Reason of
' things, ' That *if in this Life only we have*
' *Hopes, we were of all Men most miserable*. For
' although it be true, that, as things now
' stand, and, as the Nature of Man is fram'd,
' good Men do find a strange kind of inward
' Pleasure and Satisfaction in the Discharge of
' their Duty, yet every Man that consults his
' own Breast, will find that his Delight and
' Contentment chiefly springs from the Hopes
' which

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‘ which Men conceive, That an holy and
 ‘ virtuous Life shall not be unrewarded. And,
 ‘ *without these Hopes, Virtue is but a dead and*
 ‘ *empty Name.*

Vol. II. p. 265. ‘ If we were sure that there
 ‘ were no Life after this, if we had no Expectation of a Happiness or Misery beyond this
 ‘ World; the wisest thing that any Man could
 ‘ do, would be, to enjoy as much of the present Contentments and Satisfactions of this
 ‘ World, as he could fairly come at. For if
 ‘ there be no Resurrection to another Life,
 ‘ the Apostle allows the reasoning of the Epicure to be very good; *Let us eat and drink,*
 ‘ *for to morrow we die.*

Dr. Scot’s Christ. Life, Part iii. Vol. i. Ch. 5.
 p. 301. ‘ If there were no other Life after
 ‘ this, it would be Folly so much as to attempt
 ‘ it [the Enjoyment of God by Contemplation
 ‘ and Love, and the Imitation of his Perfections]: for what Man in his Wits would ever
 ‘ think it worth the while to spend a considerable part of his Life in waging War with himself,
 ‘ mortifying his Affections, crossing and starving out his dearest Inclinations, which
 ‘ yet he must do, e’er he can arrive at any comfortable degree of divine Enjoyment, if there
 ‘ were no other Recompence to be expected at last, but to live a few Days longer in a rapturous
 ‘ Muse, and then lie down in everlasting Darknefs and Insensibility? Had he not a
 ‘ thousand times better please and gratify himself at present, content his craving Desires
 ‘ with the Goods that are before him, and take
 ‘ his fill of those sensual Delights that readily
 ‘ offer

‘ offer themselves to his Enjoyment, than run
 ‘ away from them in a long and wearisome
 ‘ quest of spiritual Joys, which, for all he
 ‘ knows, he may never arrive to, or, if he
 ‘ doth, is sure, within a few Moments, to be
 ‘ depriv’d of them for ever?

Dr. *Sherlock’s* Practical Discourse concerning
 a Future Judgment, p. 116, &c. ‘ The whole
 ‘ Christian Religion is founded on, and adapt-
 ‘ ed to the Belief of a Future Judgment, and
 ‘ is a very unintelligible Institution without it
 ‘ —The temporal Promises made to an holy
 ‘ and virtuous Life ——— extend no farther
 ‘ than Food and Rayment, to *our daily Bread*
 ‘ —But who would be contented with such
 ‘ a scanty Provision, while he sees the greater
 ‘ Prosperity of bad Men, who dissolve in Ease
 ‘ and Luxury, were there not an happy State
 ‘ reserv’d for him in the next World? Where
 ‘ is the Man who would not comply with the
 ‘ Devil’s Temptation, to fall down and wor-
 ‘ ship for all the Kingdoms of the World, and
 ‘ the Glory of them, were he not to lose a
 ‘ brighter and a richer Crown for it?

Ibid. p 119, &c. ‘ Many of our Saviour’s
 ‘ Laws are founded on the Supposition of a fu-
 ‘ ture Judgment, and are extremely unreason-
 ‘ able, if there be no Rewards or Punishments
 ‘ after this Life—The only Rule of our Ac-
 ‘ tions would [then] be, to live as long, and to
 ‘ enjoy as much of the World as we can. But
 ‘ Christian Religion will not in many Cases al-
 ‘ low of this, and therefore is no Religion for
 ‘ this World, were there not another World
 ‘ to follow—How many Restraints doth the
 ‘ Christian

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‘ Christian Religion lay on us, to lessen the
 ‘ Pleasures and Satisfactions of this Life? It
 ‘ teaches us a great Indifferency to all the
 ‘ things of this World; but how unreason-
 ‘ able is that, if this World be our only Place
 ‘ of Happiness?—It commands us to mortify
 ‘ our sensual Appetites, to crucify our Flesh
 ‘ with its Affections and Lusts, to live above
 ‘ the Pleasures of the Body, to pluck out our
 ‘ right Eyes, to cut off our right Hands: but
 ‘ what Reason can there be to deny ourselves
 ‘ any of these Enjoyments, as far as is consist-
 ‘ ent with preserving our Health, and pro-
 ‘ longing our Lives, if we have no Expecta-
 ‘ tions after Death? Nay if Men are contented
 ‘ to live a short and a merry Life, what Hurt
 ‘ is there in it, if Death puts an end to them?
 ‘ —It forbids earthly Pride and Ambition,
 ‘ an Affectation of secular Honours and Pow-
 ‘ er. But why must we submit to Meanness
 ‘ and Contempt in this World, if this be the
 ‘ only Scene of Action we shall ever be con-
 ‘ cern’d in? For a mean and base Spirit is no
 ‘ Virtue; and for the same Reason it can be
 ‘ no Virtue to be contented with a low For-
 ‘ tune, to be patient under Sufferings, which,
 ‘ if they will never be rewarded, is to be pa-
 ‘ tiently miserable, and that is Stupidity and
 ‘ Folly: But to have our Conversation in
 ‘ Heaven, to live upon the Hopes of unseen
 ‘ Things, is Madness and Distraction, if there
 ‘ be no Heaven, no unseen Things for us—The
 ‘ Reasons of most of the Evangelical Com-
 ‘ mands must be fetched wholly from the o-
 ‘ ther World, and a future Judgment.

Bishop

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33

Bp. *Wilkins* Princ. of Nat. Rel. p. 67. ‘ If
 ‘ there be no such thing to be expected as Hap-
 ‘ piness or Misery hereafter, why then the on-
 ‘ ly Business that Men are to take care of, is
 ‘ their present well-being in this World: there
 ‘ being nothing to be counted either good, or
 ‘ bad, but in order to that: Those things which
 ‘ we conceive to be conducive to it, being
 ‘ the only Duties; and all other things, which
 ‘ are crosses to it, the only Sins. And there-
 ‘ fore, whatever a Man’s Appetite shall incline
 ‘ him to, he ought not to deny himself in it
 ‘ (be the thing what it will) so he can have
 ‘ it, or do it, without probable Danger. Sup-
 ‘ pose it be Matter of *Gain* or *Profit*, he is
 ‘ dispos’d to; if he can cheat or steal secure-
 ‘ ly, this will be so far from being a Fault,
 ‘ that it is plainly his Duty; that is, reason-
 ‘ able for him to do; because it is a proper
 ‘ Means to promote his chief End. And so
 ‘ for other Cases of *Anger*, *Hatred*, *Revenge*, &c.
 ‘ According to this Principle, a Man must
 ‘ take the first Opportunity of satisfying these
 ‘ Passions, by doing any kind of Mischief to
 ‘ the Person he is offended with, whether by
 ‘ false Accusation, or Perjury, or, (if need be)
 ‘ by poisoning or stabbing him; provided he
 ‘ can do these things so as to escape the Sus-
 ‘ picion of others, and human Penalties.

Dr. *Lucas*, *Enquiry after Happiness*, Part 3.
 p. 245. ‘ The *Epicureans* confin’d the Happi-
 ‘ ness of Man to this short Life; and by a pro-
 ‘ bable Consequence resolv’d it ultimately into
 ‘ the Enjoyments of the Body. *Ibid.* p. 145.
 ‘ Without another Life, all other Motives to
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‘ Perfection will be insufficient. For though,
 ‘ generally speaking, such is the Contrivance
 ‘ of human Nature, &c.—Yet it is certain,
 ‘ that not only in many extraordinary Cases,
 ‘ there would be no Reward at all for Virtue,
 ‘ if there were not one reserv’d for it in another
 ‘ World, but also, in most Cases, if there
 ‘ were not a future Pleasure that did infinitely
 ‘ outweigh the Enjoyments of this Life, Men
 ‘ would see no Obligation to Perfection. For
 ‘ what should raise them above the Love of
 ‘ this World, if there were no other? or a-
 ‘ bove the Love of the Body, if when they
 ‘ dy’d, they should be no more for ever?

[*Pract. Christianity, Part II. Chap. 1.*] ‘ For
 ‘ the Law of our Nature being, I humbly con-
 ‘ ceive, nothing else but the Law and Dictates
 ‘ of Reason: and the Business of Reason being,
 ‘ in this Respect at least, only to distinguish
 ‘ between Good and Evil, our Reason would
 ‘ talk to us at another rate, because it would
 ‘ proceed by different Principles: Good and
 ‘ Evil would then peradventure be different
 ‘ things [from what they are at present] for
 ‘ whatever would make for the Pleasure and
 ‘ Interest of this present World, would be
 ‘ good; and even Pleasure and Interest would
 ‘ not peradventure be the same thing then, as
 ‘ now: For the Soul would not challenge so di-
 ‘ stinct a Consideration and Provision then, as
 ‘ now: For it would not only be lawful, but
 ‘ wise for it to become sensual and worldly: and
 ‘ so the same pleasure and interest would minister
 ‘ to the Happiness of both Body and Soul, &c.

[*Ibid. Chap. 4.*] ‘ Were there no Life to
 ‘ come,

‘ come, it would behove every Man to be content with, and make the most of this. Nor do I at all doubt, but that Men may manage their Lusts so, as that they may not be able to infer Reason enough to relinquish them, from any Influence they have upon their worldly Interest. Or if any one should think it necessary to purchase a Pleasure by shortning of his Life, or lessening his Estate, I cannot see why he may not have Reason on his Side: For *a short Life and a merry one*, and, *my Mind to me a Kingdom* is, would, upon the former Supposition, be wise Proverbs: For, upon this Supposition, the Pleasures of the Mind would be narrow and faint, and the Checks of Conscience none, [or] insignificant. [and]

Bp. *Pearson* on the *Creed*, p. 304, 305. ‘ Such is the Sweetness of our Sins, such the Connaturalness of our Corruptions, so great our Confidence of Impunity here, that, except we look’d for an Account hereafter, it were *unreasonable* to expect that any Man should forsake his Delights, renounce his Complacencies by a severe Repentance, create a Bitterness to his own Soul — We are naturally inclined to follow the Bent of our own Wills, and the Inclination of our own Hearts. All external Rules and Prescriptions are burdensome to us; and did not we look to give an Account, we had no Reason to satisfy any other Desires than our own, &c.

Mr. *Glanville’s* Sermons, p. 278. ‘ It this be all the Life of Man, [*i. e.* the only Life he is to lead] ‘ his End and Happiness would

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‘ then be to provide for the Body, and the
‘ Gratifications of its Senses.

Mr. *Pemle*’s Sermon, p. 479. ‘ Poor is the
‘ Contentment that can be found in Virtue
‘ and Religion, if it stretch no farther than to
‘ the end of this Life—— Cut from a Man
‘ his Hope in Christ for hereafter, and then the
‘ Epicure’s Counsel will seem good, *Let us eat
‘ and drink, for to morrow we die.* Let us take
‘ our Pleasure while we may. If we die as
‘ Beasts, and come to nothing, then let us live
‘ as Beasts too, &c. What avails us to joy in
‘ Virtue and Religion? to follow an empty
‘ Name of Goodness? when nothing is got
‘ by it after Death, and for the Present, no-
‘ thing worth the desiring? Let us restrain
‘ our Eyes and our Hearts from no Pleasures
‘ that may be procured: Let Virtue be only
‘ our Stale to win Honour, where Men, out
‘ of Error, esteem highly of it: Among o-
‘ thers love we Vice, where Virtue is banishi-
‘ ed, &c. Good wholesome Counsel, if the
‘ Day of our Death were the utmost Period of
‘ our Time, beyond which no Happiness
‘ were to be enjoyed!

Dr. *Stradling*’s Sermons, p. 476. ‘ *The Im-
‘ mortality of the Soul once denied, the Concern for
‘ it could not be much; it being not probable that
‘ such Men should please themselves with a pretence
‘ of Virtue, who denied the future Rewards of it.
‘ And from such Premises that Conclusion menti-
‘ on’d by St. Paul could not but follow, Let us eat
‘ and drink, for to morrow we die. It is but rea-
‘ sonable to imagine that they, who thought they
‘ should die like Beasts, should live like them;*
‘ Husband

‘ Husband that Life the best they could, which
 ‘ should never return when once gone, and make
 ‘ it as pleasant as they saw it was short. Which,
 ‘ if there were no other Life to come, was, no
 ‘ doubt, a rational Course, and the highest Wisdom,
 ‘ &c. P. 479. ‘ But here some may object, that
 ‘ if there were no God, no Life to come, yet there
 ‘ is so much Satisfaction in living according to the
 ‘ Rules of right Reason and Virtue, that even
 ‘ that Consideration should oblige Men to do so,
 ‘ and make Men most happy.

In answer to this Objection he confesses (p. 480.) That, ‘ to live according to the Rules of
 ‘ right Reason is most agreeable to human Nature,
 ‘ and conducing to Happiness in this Life ; But
 ‘ adds——It may be questionable, whether a dry
 ‘ Platonical Idea of Virtue, perishing with our
 ‘ selves, or a bare moral Complacency in it, might,
 ‘ in the balance of Reason, weigh down those other
 ‘ more sensual Delights, which gratify our lower
 ‘ Faculties ; or a severe and morose Virtue have
 ‘ Charms in it equal to all those various Pleasures
 ‘ which soothe and flatter our *inclinables*.’ And he
 soon after subjoins these admirable Words,
 which I do in a very particular manner recom-
 mend to the Consideration of the Writer of the
 Letter : ‘ Far be it from me to decry moral Virtue,
 ‘ which even Heathens have granted to be a Re-
 ‘ ward to itself ; but surely, in the Case of Annibi-
 ‘ lation, very short of a complete one. And to cry
 ‘ it up, as some do, to the weakening of our Belief
 ‘ and Hope of the Immortality of the Soul, however
 ‘ at first blush it may seem PLAUSIBLE, IS, IN
 ‘ EFFECT, NO BETTER THAN a subtle In-
 ‘ vention to ruin Virtue by itself ; since it cannot
 C 3 possibly

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‘ possibly subsist but by the Belief and Support of
 ‘ another Life, &c. p. 481, 482, 483.

The Letter-writer (unknown as he is, and resolves to be) cannot, I persuade my self, even in his privacy, read these Citations without blushing, after the confident Charge he hath advanced against me, of preaching *new* Doctrine. If he *had not* any of these Passages in his Eye (as one would be charitably inclined to suspect) the Accusation is extremely rash; if he *had*, it is base and dishonest. Either way there is little room to hope for any Candor, or common Justice, in the Management of this Dispute, from a Man who lays the Foundation of his Reasonings in so notorious an Untruth.

St. *Austin*, as I find him cited by *Grotius*, was exactly of the same Sentiments. *Augustinus, sublatis præmiis pœnisque post hanc vitam, verum staturum ait a iustibus Epicuri*, in *Matth. xvi. 24.*

Lactantius speaks very largely, and very emphatically to the same Purpose; where he argues against the Opinion of *Epicurus* concerning the Soul's Mortality. I will not swell this piece with a Translation of the Passages. *Quis cum hoc affirmari audeat, vitæ & sceleribus absterneat? Nam, si peritura sunt animæ, appetamus divitias, ut omnes suavitates capere possimus. Quæ si nobis defunt, ab eis, qui habent, auferamus clam, dolo, vi; et magis, si humanas res Deus nullus curet: quandocunque spes immunitatis arriserit, rapiamus, recemus — Veluptatibus igitur, quoquo modo possumus, servamus. Brevis enim tempore nulli erimus omnino. Ergo nullum diem, nullum tempore*

temporis punctum fluere in his sine Voluptate patiamur; ne, quia ipsi quandoque perituri sumus, id ipsum, quod vivimus, pereat, Lib. 3. Sect. 17. Again, Virtus, soli homini data, magno argumento est, Immortales esse Animas; quæ nec erat secundum naturam, si humana extinguatur; hinc cum præseni vitæ nocet, &c. Si ergo & prohibet nos bonis hominem, quæ naturaliter appetuntur, & ad sustinenda mala impellit, quæ ratione fugiuntur; ergo malum est in se, & inimica naturæ, stultumque judicare necesse est quæ eam sequitur, quoniam se ipse laedit & fugiendum bona præsentia, & appetendo æque mala sine spe fructus amplioris, &c. Lib. 7. Sect. 9.

Need I urge any farther Authorities? perhaps the Names of Mr. *Locke*, and Mons. *Pascal*, may be of greater weight with some Men than most of those I have mention'd; and therefore a few Lines, taken from either of their Writings, shall close these Citations.

Locke's Hum. Underst. Book: 11. Ch. 21. Sect. 35. 1 Ed. If Men in this Life have hope, if in this Life only they can enjoy, 'tis not strange, nor unreasonable, they should seek their Happiness, by avoiding all things that displease them here, and by preferring all that delight them; wherein it will be no wonder to find Variety and Difference: for if there be no Prospect beyond the Grave, the Inference is certainly right, Let us eat and drink, let us enjoy what we delight in, for to morrow we die.

Pascal, according to his way, hath rather hinted, than fully express'd the same thought. However, those who are acquainted with his manner of writing, will easily learn his opinion from what follows; 'Tis certain, that either the

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*Soul is mortal, or immortal. And the Rules of Morality will be entirely different according to the one, or the other of these Suppositions. Nevertheless the Philosophers treated of Morals without any regard to this Distinction. What a Degree of Blindness was this *? All our Actions, and all our Thoughts ought to be conducted after so different a manner, according as there is, or is not an eternal Happiness to be hoped for, that it is impossible wisely to take a single Step in Life, without regulating it by this View—'tis our great Interest, and our chief Duty, to satisfy ourselves on this Head, upon which our whole Conduct depends †.*

The Passages I have cited (though but few of many which might have been urg'd to the same purpose) may seem too large and numerous. But it became me effectually to remove this groundless charge of *Novelty*, with which I am loaded. I have the rather abounded in such Authorities as relate to the *Notion*, whereon I am said to build my two Positions, because it is but once, and then but briefly intimated in my Sermon: and therefore these Authorities may serve, not only to justify. but moreover to explain, and clear it; and, by

* Il est indubitable que l'ame est mortelle ou immortelle. Cela doit mettre une difference entiere dans la Morale. Et cependant les Philosophes ont conduit la Morale independamment de cela. Quel aveuglement estrange! *ib. xxix. §. 54.*

† Toutes nos Actions, & toutes nos Pensées doivent prendre des tours si differentes, selon qu'il y aura des biens Eternels à esperer, ou non, qu'il est impossible de faire une demarche avec sens & jugement, qu'en la reglant par la vue de ce point, qui doit être nostre dernier objet. Ainsi nostre premier interest, & nostre premier Devoir est, de nous éclaircir sur ce sujet, d'où depend toute nostre conduite, *Chap. 1. that*

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that means, supply the Omission, which, considering the short Bounds, within which the argumentative part of my Discourse was necessarily confin'd, I could not well avoid. And as to the *Positions* themselves, the Reader sees they are so far from being *New*, that there is (which I am not ashamed to own) nothing new even in my manner of handling them. The same *Instances*, the same *Mediums*, that I employ to illustrate them, are made use of also by Archbishop *Tillotson*, Dr. *Sherlock*, Dr. *Goodman*, Mr. *Pemble*, Dr. *Stradling*, &c. Nor are these Assertions that dropt from their Pens by chance, but deliver'd by them in places where they profess to consider and state the Points in Question; and where, yet, they have express'd themselves with (at least) as few Guards and Restrictions as I have done. It may, I think, even from hence be presum'd, that I am not much mistaken in what I have laid down, since I have fallen into like Thoughts with these Writers, without knowing (I am sure, without attending in the least to) what they had written on the Subject; especially, since I have the Honour so exactly to agree with Archbishop *Tillotson*, one who, in my poor Opinion, wrote, and reason'd as justly as any Man of his time.

II. It is plain that these Writers generally built their Opinions and Reasonings, on that very Text of St. *Paul*, which gave rise to my Discourse; and it being very probable that *They*, it is very probable also that *I*, have not mistaken his Sense; though the *second* Article of my Accusation runs, That the Doctrine I have deliver'd,

liver'd, is *extremely foreign from the Design of*
 a L. p. 20, *the Apostle, on whom I fix it* ^a.

13, 5. Of the *two Propositions, which I profess to maintain,*

The *First* is this, that *without Hope in another Life, Men would be more miserable than Beasts.* Now this I am so far from *fixing expressly* on the
 b p. 12, Apostle, as the Letter-Writer affirms^b, that
 13, 15. he himself, in other Places, represents me, as only *insinuating it to be agreeable to the Apostle's Purpose, tho' not necessarily implied in the Letter*

c L. p. 6, *of the Text* ^c: which is much nearer to the
 11. Truth; for it is with *Regard to this Proposition* that I profess to *urge (what I call) the Concession of the Apostle somewhat farther than the*

d S. p. 6. *Letter of the Text will carry me* ^d. And therefore, after enlarging on this *first* Proposition, I

e S. p. 9 conclude, by simply *affirming the Truth* ^e of it, without vouching the *Authority of St. Paul*, or even alluding to his *Expressions*: whereas I refer to *both*, at the Close of the *second*, and say, that *'on the Accounts [beforementioned]*

' what the Apostle lays down in the Text, is evidently and experimentally true; That, it in this
' If the only good Men had Hope, they were

f S. p. 13 *' of all Men most miserable'.* It is then an Artifice in him, to represent me as equally *building these undoubted Truths on the Authority*

g L. p. 15 *of the Apostle* ^g. I speak only of the *undoubted Truth of the Apostle's Concession* ^g; and I expressly *limit* that Concession to the *latter* of these two Propositions ^g, without entitling the *Apostle* to the *former*; for the Truth of which, I make my *Self* (not *Him*) answerable.

There

There is (I grant) room still left for a Caviller to misrepresent my Meaning; and therefore he tells me, that 'I call the Argument, ' into which I have put this first Proposition, ' *that great Argument* for a future State, which ' is urg'd by St. Paul in the Words before us ' L. p. 15. But why must I needs call it so, *as* including that Proposition; since in the same Place I own, that I have *enlarged* on the Apostle's Argument, that is, extended it (as I elsewhere speak) *somewhat farther than the Letter of the Text will carry me?* Yes, but in my *Paraphrase upon the Text*, I explain those Words [*We are of all Men most miserable*] by these that follow [*We Christians should be the most abandoned and wretched of Creatures*]: and by *Creatures*, my froward Interpreter will understand *Beasts*^b; ' See L. p. 13, 15. forgetting that the Scriptural use of that Word determines it sometimes to *Men*; particularly in that Text where our Saviour commands his Disciples to *preach the Gospel to every Creature*^c: ' S. Mar. vi 15. I suppose, he meant not, of the brute Creatures of the Air, the Sea, or the Field: For then, St. Francis, I am sure, would have obeyed this Command much better than either St. Paul, or St. Peter. By *Creatures* here, we are to understand, *Reasonable Creatures*; and so this perverse Gentleman might, if he pleas'd, have understood it, in that Passage of my Sermon; and have taken, what follows there, concerning *all other Sorts and Sects of Men*, not as a distinct Proposition, but as a farther Explication only of what had preceded. Had he not been very eager to find out Mistakes in what I have said, he would not thus, in one place, have strain'd

strain'd my Words to such a Sense, as he owns, in another, they will not bear; nor have ventured to say, and unsay the same thing in a few Pages, rather than miss this small Occasion of a Cavil.

As to my *second Proposition*, That 'were there
' no Life [or, had we no hope of a better State]
' after this, the best Men would be often the
' most miserable [all other Sorts and Sects of
' Men having the Advantage of Us Christi-
' ans, upon such a Supposition]'——I do indeed *fix it expressly on the Apostle*; and am now ready to prove, that I have not *sadly* (or at
^a L. p. 17. all) mistaken ¹ his Meaning.

The Apostle's Words are, *If in this Life only We have hope in Christ, We are of all Men most miserable*. Wherein have I misapprehended him?

Is it, because I suppose those *Corinthians*, whose Opinions he here encounters, to have disbeliev'd a *future State*, as well as the *Resurrection of the Body*? No Man, who reads *St. Paul* attentively, can suppose otherwise. Less cannot be signify'd even by that Phrase in the Text which speaks of them, as *having Hope in Christ in this Life only*. Sadducizing Christians I suppose, they were, who said, *There was no Resurrection, neither Angel nor Spirit*^c; affirming perhaps with *Hymeneus*, and *Philetus*, that *the Resurrection was past already*^e, and that what our Saviour had taught on that Head, was not to be understood literally, but allegorically, of the new Birth of the Soul, and of its rising from the Death of Sin to the Life of Righteousness, by the Efficacy of the Christian Doctrine, and the Operation of a Divine Principle
on

^c Act.
xiii. 8

^e 2 Tim
ii. 17, 18

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on the Hearts of Believers. The *Sadducees* * held (and so, it is likely, did these *Corinthians*) that Virtue and Vice were a sufficient Reward to themselves; and therefore, that future Rewards and Punishments were not necessary to justify the present Distributions of Providence. However, that they denied a *Future State*, either expressly, or by plain consequence, is evident from several of St. *Paul's* Reasonings in this Chapter, which are of no Force but only upon that Supposition; as *Origen*, in his Comments on St. *Matthew*, largely and irrefragably proves^a. It will not be necessary to produce^a p. 486. his Words, since the Letter-Writer seems to^a 487. have yielded this Point, where he owns, that St. *Paul* 'is here arguing against some weak
' Persons in the Church at *Corinth*, who profess'd to believe in *Jesus Christ*, and yet denied the general Resurrection, and consequently (says he) the Rewards of a future State^b. L. p. 61.

Am I then mistaken in extending the Apostle's Assertions to *Christians in general*? WE are of all Men most miserable! that is, *You*, and *I*, and *All*, who profess to live up to the strict Rules of the Christian Institution, without a future Prospect! The Letter-writer shall vouch for me in this respect also: For he thus expounds the Word, WE, *We Christians*^c, *All* c L. p. 104. who now believe in *Christ*^d; in which Exposition^d p. 9. on he is so constant and uniform^e, that I need^e See L. p. 16, 17, not, in order to any Advantage I may draw 18, 19.

* Joseph Ant L 13. c. 9. Bell. Jud Lib 2. c. 8.

from thence in the present Dispute, be at the Trouble of proving the Truth of it.

Thus far then we are agreed. In what Points do we differ? why chiefly, if not wholly, in this; that *I make that a general Proposition, and accommodate it to all Times, which the Apostle hath made a particular one, by accommodating it manifestly to the Times of the bitterest*
 * L. p. 14. *Persecution*^a; what he says, being *spoken merely with respect to the bitter sufferings the Profession*
 * L. p. 10. *of Christianity then expos'd its Professors to*^b. Upon this Head I join Issue with him; and proceed therefore to prove, that St. Paul's Assertion is not (as he affirms) *limited to the Times*
 c. l. p. 18. *of the most grievous Persecution*. That it includes
 † Piet. p. 10. them, I have own'd^c; but that it is *confin'd* to them I absolutely deny; and I think with good Reason. For, as to the Words themselves, there is nothing in them that sounds that way, or points particularly at the Case of *Persecution*. 'Tis own'd, that the Apostle speaks here of *Christians in general*, that is, of Christians, as distinguish'd from other Sects and Professions of Men: why must these Christians needs be consider'd, as in a *suffering* State? What Ground, what Colour is there for such a *Restriction*? There are but *two* things urg'd, or insinuated by the Letter-Writer in behalf of it. And one of them is, the *Coherence* of the Text with the preceding Verse, where mention is made of *those who were fallen asleep in Christ*; which Expression he would willingly so understand, as if it were intended particularly to signify the *Martyrs, who had laid down their Lives for Christ's sake, and dy'd, not only in his*
Faith,

Faith, but for it. And indeed if the Apostle ^a L. p. 9. be there speaking of the *Martyrs*, and their *Sufferings*, it will be natural to understand what follows, in the next Verse, of a *suffering State*, and of that only. But this Restriction is altogether as groundless as the former. For by *those who were fallen asleep in Christ*, the Apostle manifestly means, not the *Martyrs* alone, but all *departed Christians*; as our learned *Gataker* proves* from various Authorities, which I forbear to repeat, because the thing is *otherwise* sufficiently evident; for the οἱ κοιμηθέντες ἐν Χριστῷ, v. 18. are plainly oppos'd to those who were still *living*, of whom the Apostle spake in the 17th Verse. And therefore he adds (v. 20.) that Christ, by rising, *became the first Fruits of them that slept*, τῶν κεκοιμημένων. Now Christ was not the *first Fruits* of the Resurrection, in respect of the *Martyrs* only, but of *All* who died in the Christian Faith; and therefore *they, who were fallen asleep in Christ*, must comprehend all that died in the Faith of Christ, whether by Martyrdom, or otherwise. The Apostle employs the same Word twice more in this Chapter, v. 6. where he affirms Christ, after his Resurrection, to have been *seen by five hundred Brethren at once*; of whom (says he) *the greater Part remain unto this present*; but *some are fallen asleep*, ἐκοιμήσαν. Again, ver. 51. *We shall not all sleep*, (ἐκοιμησόμεθα,) but *we shall all be changed*. In both these Places, *Sleeping* are oppos'd to *Living*, not to *Martyr'd Christians*; and so likewise, 1 Thes. iv. 15. *We which are*

* Adv. Misc Cap. 17 p 167.

*alive, and remain unto the coming of the Lord, shall not prevent them who are asleep, τὰς κοιμῶν-
θένας.* Nor is there a single Passage in the New Testament *, where the Word (taken in its metaphorical Sense) signifies otherwise. For as to what is said of St. Stephen, that *he fell asleep, ἐκοιμήθη, (Acts vii. 60.)* it means no more than that *he died*; though, from the Circumstances of his Death, before related, it appears, that he died by *Martyrdom*.

I was willing to clear the Sense of this Phrase beyond Dispute, because, leading to the *Affertion* of the Text, it is of great use to shew the *Extent* of it, and to prove that it is not *limited to the Times of the most grievous Persecution*, as this Author peremptorily affirms^a. However, he hath still another Evidence of this *Limitation* in reserve. For, ‘that St. Paul speaks
‘ this *merely* with respect to the bitter *Suffer-
‘ ings* the Profession of Christianity expos’d its
‘ Professors to, *is* (he says) *evident* from Verses
^b L. p. 10. ‘ 30, 31, 32.’ The Words of which run thus :
*And [if the Dead rise not at all] why stand we
in Jeopardy every Hour? I protest by your re-
joicing, which I have in Christ Jesus our Lord,
that I die daily. If after the manner of Men I
have fought with Beasts at Ephesus, what profiteth it me, if the Dead rise not? Let us eat, and
drink, for to-morrow we die. That St. Paul in
these Verses, argues for the Resurrection and
a future State, from the grievous Sufferings of
Christians, is indeed evident; but it is evident*

* See *Matth.* xxvii. 52. *John* ix. 11. *Acts* xiii. 36.
1 *Cor.* vii. 39. 1 *Cor.* xi. 30. 1 *Thess.* iv. 13, 14. 2 *Pet.* iii. 4.
from

from hence, that he argued from the very *same* Topick, *eleven* Verses before, where nothing of that kind is express'd, or intimated? I should rather think, that he proceeds here to prove his Point by a *new* Medium, not before particularly insisted on. This, as it is in itself most probable, so is it most agreeable to *St. Paul's* manner of handling the present Argument. For however his Reasonings in these, and other parts of this Chapter may, upon a slight view of them, seem to tall in with each other; yet upon a closer Examination, we shall find them to have been propos'd by him with great Variety, and Distinction.

But we will suppose, that the Apostle argues from the *same* Medium in both these Places, and that the 30th, 31st, and 32^d Verses are a bare Comment on his *Affertion* in the 29th; it will even from hence appear, that his *Affertion* is not *limited to the Case of Persecution*, because, in the last of these three Verses, there is somewhat laid down, inconsistent with the supposal of such a *Limitation*. For the Apostle there plainly allows, that *if the Dead rise not*, it might be reasonable to resolve with the Men of this World, *Let us eat and drink, for to morrow we die.* • Let us please and gratify our selves with what we like best, and be as easy as we can in this World, since we have no Prospect of another.

His Doctrine here is far from being pointed on the particular Case of *Persecution*: it relates to the ordinary and quiet Course of Things; and manifestly implies, that, without Hope in another Life, the Austerities of Religion would

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be an unnecessary Entrenchment on the Happiness of those, who ty'd themselves up to the strict Practice of them: that is, the best Men would by this means [as well as by reason of the Sufferings to which they are expos'd] become the [least happy, or the] most miserable. And this is the very thing that I have affirm'd, in my *second Proposition*; except only, that I have qualify'd it with the Word, *often*; thereby making allowance for those Cases, wherein Men of excellent Minds may possibly, by a long Practice of Virtue, have render'd even the Heights and Rigours of it delightful, and brought their Duty and Happiness to be in every Case consistent, without attending to the Rewards of a future State. But these Instances are so rare, that the Apostle seems to have overlooked them in his Decision; and therefore declares in general, that, *if the Dead rise not*, the Inference would be just: *Let us eat and drink, for to morrow we die.* And his Steps therefore, I followed, his Doctrine I reasserted, when I thus explained these Words in my Sermon, 'Supposing the present to be the only Life we are to lead, I see not but that Happiness or Misery might be measured from pleasing or painful Sensations.' Which being granted, it will follow, that since *Beasts* have a manifest Advantage of *Men*, in these Respects, they may be call'd the happier Creature of the two, as enjoying greater Pleasures, allay'd with fewer Pains: and so, even my *first Proposition*, tho' it be not contain'd expressly in St. *Rom.* 1st Words, yet will be found perfectly agreeable to his Doctrine, and manner of Reasoning.

Let

Let me add one thing, to prevent any Cavil, which may be rais'd about the Sense of these Words; that this Verse is pointed wrong in our *English* Translation; for in the Original it was read otherwise; the first Member of the Sentence ending with the Words, *What advantageth it me?* and the next beginning with those, *If the Dead rise not,* [*If after the manner of Men I have fought with Beasts at Ephesus, what advantageth it me? If the Dead rise not, Let us eat and drink, for to morrow we die.*] This way of reading the Words completes the Sense of the last Clause, which would otherwise be too abrupt, and disburthens the first of a double [if] whereby the Construction is render'd intricate.

Thus therefore most of the *Greek* Expositors divide the Verse, particularly St. *Chrysostome*, and *Theophylact*. Thus the *Pseudo-Ignatius* (and his two ancient Interpreters) in the Epistle *ad Tarsenses*, read it*; thus St. *Jerome* cites it, in his Comments†; thus the *Arabick* Version hath render'd it; nor doth it appear that the *vulgar Latin* read it otherwise: for the eldest *MSS.* of that Version being in Capitals, without any Distinction of Words, the present way of pointing them is of no Authority. *Daniel's* Edition of *Beza's* N. T. so divides the Verse, both in the *Greek*, and in his Version.

* *Piscator*, therefore, † *Crellius*, and others, justly contend for this Division; and who pleases may, in the latter of these, see very convincing Reasons for it. However, without such

* *Pat. Apost* Vol 2. p. 107, 138, 156 *Ed. Clerk.*

† *Isaiah* xxii 13

a Division, the Sense of the Apostle is still the same, and sufficiently plain; as I might shew from the Testimony of various Expositors, if that were requisite. I shall only place their *Names* at the Bottom*; and the Reader may be assur'd, that All of them, though they follow the usual way of pointing this Verse, yet suppose the Apostle to have allowed the Epicure's Maxim to be good, if so be there were no Resurrection. And the Terms, in which several of them deliver his Meaning in this Case, are much fuller and stronger than any I have employ'd to that purpose in my Sermon.

As far therefore as the *Context* can guide us into the Meaning of St. Paul, we may now rest assur'd, that he did not intend to *limit the Assertion of the Text merely to the Times of most grievous Persecution.*

Indeed, were his *Assertion* so limited, his Argument would not be conclusive; *Christians* not being of all Men most miserable, merely on the Account of their Persecutions and Sufferings: for the *Jews* had been then, and have been since, persecuted for adhering to their Religion in (at least) an equal Degree with the *Christians.* No one can doubt of this, who knows the Story of that People, their Sufferings, during their several Captivities, and under

* Theodoret.
Oecumenius.
Psalms.
Luther.
Zuinglius.
Mailorat
Pet. Martyr.

Tilem. Heshusius.
Vorstius.
Andr. Hyperius.
Annot. Author. Syn. Ro. 1.
Episcopus, de lib. Arbit. cap
4.

their

their several Conquerors, and particularly in the Times of the *Maccabees*. Of these Sufferings St. *Paul* hath given a very copious and moving Description in the 11th Chapter of his Epistle to the *Hebrews*, in order to fortify the new-converted *Jews*, by proposing to them the heroic Patterns of Patience under Affliction, and Constancy in Religion, which had been set by their Forefathers: implying certainly, that the Instances of Constancy and Patience which he propos'd, were as remarkable as those to which he invited Christians by the means of them. In later Ages, tho' the Persecutions of *Christians* were very great, yet those of the *Jews* were not less violent. For, after the miserable Slaughter made of them at the Destruction of *Jerusalem*, they were scattered into all Corners of the Earth, driven from one Kingdom to another, oppress'd, spoil'd, and detested every where; and sometimes even massacred, and extirpated. Persecutions therefore having been the common and equal Lot of *Jews* and *Christians*; *Christians* cannot by St. *Paul* be represented, as *of all Men most miserable, merely* on the Account of those Persecutions. It must be somewhat *peculiar* to the Evangelic Institution, somewhat that *distinguish*s the Christian Scheme of Duty from all others, which gave Rise to this Decision of the Apostle: and that plainly is, the Sublimity and Rigour of those Precepts of Mortification and Self-denial, by which Christians are oblig'd to walk, to govern their inward Thoughts as strictly as their outward Actions, to resist their dearest Appetites, and most natural Inclinations, and to taste even

the Innocent and allow'd Pleasures of Life but sparingly ; in a Word, to live, as it were, *out of* the Body, even while they continue *in it*, and are chain'd *to it*. Now, no Struggle of this kind can be *joyous*, but *grievous*, while it lasts : and it lasts usually, in some Degree, or other, as long as Life itself ; a complete Mastery of our Appetites being what the best of Men in this Life do very rarely attain. So that the State of Christians, even when they are not actually persecuted, is yet a perpetual State of Warfare, and voluntary Sufferings ; such as neither the Professors of the *Jewish* Religion, nor of any other Religion, but that of Christ, were ever bound to undergo. And this Consideration, added to that of the external Sufferings to which Christians are expos'd, is indeed sufficient (tho' those Sufferings, in themselves consider'd, be not sufficient) to justify the Apostle's Assertion, that, without *Hope in another Life*, Christians would be the (least happy or) *most miserable of all Men.*

But if the Apostle's Argument (when limited to a State of Persecution) be not conclusive in general ; it is much less so with respect to those *Corinthians*, to whom it is particularly address'd, and who gave rise to that *Supposition* in the Text, on which his *Inference* is there founded. For how can an Assertion, *relating merely to a bitter State of Persecution*, include the Case of those *Corinthians*, who neither then were, nor had ever been in such a State, since the Gospel was first planted among them ? That the *Corinthians* had been then *grievously* (or, at all) *persecuted*, appears not from Ecclesiastical History,

History, or the sacred Writings. On the contrary, they are represented by the Apostle himself in this very Epistle, as abounding in Wealth and Ease, and free from all external Pressures, and Troubles. *Now ye are full, now ye are rich* (says he) *ye have reigned as Kings without us*. ^a 1 Cor. iv. 8. The Schisms, and Divisions, the heinous Impurities, the Intemperance, and Litigiousness, with which he reproaches some of them, are sufficient Evidences that they had not as yet been under any general Persecution; for these are the Vices of Prosperity and Abundance. The only Difficulty they seem then to have lain under, was a Temptation to partake of the publick Feasts of their Fellow-Citizens, in which they fed upon the Sacrifices offer'd to Idols. These Entertainments were very grateful to a People, naturally Lovers of Pleasure, and bred up in Ease and Luxury, as those of *Corinth* were: and perhaps the *Christians* of that place might find themselves under some little Inconveniences, for refusing to partake of them.

But surely nothing of this kind could deserve the Name of an *Affliction*, much less of a *Persecution*; and therefore with relation to these, and all other Trials of their Stedfastness, which they had hitherto met with, the Apostle expressly affirms, that *no Temptation* (i. e. no

^a Of their calm, plentiful, and prosperous Estate, many Years afterwards, St. *Clement* in his Epistle to the *Corinthians* witnesses — *πᾶσα δόξα καὶ πλεονεξία* (says he) *ἐδόθη ὑμῖν*, (and the allusion they made of it follows) *καὶ ἐτετέλεστο τὸ γεγραμμένον, Ἐφαγεν, καὶ ἔπιεν, καὶ ἐκλαύνην, καὶ ἐπαχύνθη, καὶ ἀπλάκυσεν, ὁ ἠγαπημένος. Ἐκ τῆς ζῆλος, καὶ ἐρις, καὶ πασις, &c.* Clem. Ep. lxxv. p. 4, 5.

Affliction; for so the Word, *πειρασμός*, often signifies in the N. T.) *had taken them, but such as was common to Man^a*, that is, none but what was ordinary, and easy to be born.

^a Chap. x.
v. 13.

These being the Circumstances under which the *Corinthians* then were, and the Argument, which the Apostle here advances in behalf of a future State, being intended to reach *their* particular Case; can we think it possible, that he should draw it *merely* from a State of *grievous Sufferings, and bitter Persecutions*, to which those *Corinthians* were utter Strangers? No certainly, when he concludes the *Corinthian* Christians more miserable than other Men, who had not embrac'd Christianity; it must be on the Account of somewhat, which, *as* Christians, they had actually felt; at least, not purely for a Reason, the Force of which they had no ways experienc'd.

^b v. 30,
31, 32.

He argues indeed afterwards, in the same Chapter^b, from the Head of *Persecution*. But when he doth so, we may observe, that, with great propriety and justness, he confines his Reflections of that kind to *Himself*, and his own particular *Sufferings*. 'Tis *He* that *sought with Beasts at Ephesus^c, that dy'd daily^d*, that *wa. in jeopardy every Hour^e*, and it is his *own* Folly that he there proclaims, and condemns, if he suffered all this, without a well-grounded hope of a future Reward; but he doth not endeavour (there, or elsewhere) to prove the *Corinthians*, Fools, on the Account (much less, *solely* on the Account) of *Sufferings* which *they* had never undergone.

^c 1. 32

^d 1. 31.

^e v. 30.

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Upon the whole therefore, I conclude, that, when St. Paul says, *If in this Life only we have hope in Christ, We are of all Men most miserable*; he there considers Christians, as denying themselves in the Pleasures and Advantages of this World, for the sake of *Christ*, and not *merely* as *persecuted* for their Christianity.

Nothing now remains toward making good this Interpretation of St. Paul's Words, but to shew that the Stream of Expositors falls in with it. And so indeed it doth: for this *Text* hath been thus expounded by Writers both Antient and Modern; *Greek and Latin*; by *Papists and Protestants*; *Lutherans and Calvinists*; by Divines of the Church of *England*, and by those who *separated* from her Communion. What our *own Divines* have said in this Case, (even where they profess'd to explain the Text) I have amply shewn^a: As to other Authorities, the narrow bounds of a Preface (already too much extended) will not allow me to recite them in Terms. I can only refer the Reader to the Authors themselves^b, who speak very home to the Point, and do all of them represent the Apostle's Decision as built on the peculiar *Disadvantages*, which *Christians* lie under, in point of *worldly Enjoyments*, and not as restrained

^a I now add to them, *Assemblies Notes upon the Place*. Gataker *Advers* cap 17 Jackson *Vol* 3 p 456

^b Theophylact in loc Pseudo-Ambrosius Hieronymus. Anselm Remig *Ep Rem*. Frasmus Calvin. Luther. Marlorat Justinianus. Aretius Hugo de Sancto Charo. Mutcuis Cornelius à Lap Claud. Guillaud. David Pareus. Herman Heshusius Piscator.

Episcopius de lib. Arb. c. 4. Mr. Locke.

merely

merely to a *State of Persecution*. And these (had I room to produce them) would be so many fresh Evidences of the Rashness, or Insincerity of my Accuser, where he presents the *Affertions*, by me laid down, to be such as *were never before seriously maintain'd by any Person of Virtue and Understanding* ^a.

^a L. p. 19.

III. Having now fully considered the *two* first Articles of his Charge, and shewn, that my Doctrine is so far from being *new*, that it is maintain'd by the most pious and judicious Pens, and is exactly agreeable to the Sense of *St. Paul*; I am the less concern'd thoroughly to examine what is said of it under the 3^d Head of Accusation, *viz.* that it is *false and pernicious in it self*. For if the Authority of these eminent Writers, and of the blessed Apostle himself will not justify it in that respect, nothing else will. Besides, in the Passages which I have before cited at large from our own Divines, most of the Reflections and Reasonings, which make out the Truth of both my *Positions*, are already suggested; and therefore need not here be repeated and applied to every little Exception made by this Author. Nor hath he himself put me under any Necessity of doing it, by his Method of attacking my Doctrine: for he pretends only to prove it *false*, by offering some *Observations on my manner of proceeding in the Argument I have undertaken* ^b: As if *Observations on my manner of proceeding* in this Argument, would determine the *Truth or Falshood* of the *Argument itself*! And yet this is the Mark, ~~and~~ which his *Ten grave Observations* chiefly aim: not to prove the Doctrine itself false, but my Defence

^b I p. 6.
²⁰

Defence of it weak and improper. And therefore he proposes every one of them with some *Phrases of Admiration*, which may be worthy of the curious Reader's Perusal. 1. *It bath* (he says) *a very strange Appearance*; and is a very strange way of proceeding^a. 2. *It is likewise as* ^a L. p. 22. *unaccountable*¹. — 3. *It is again wonderful* ^c L. p. 23. — 4. *It is wonderful strange*^d, *it is very strange*^e. ^c L. p. 24. — 5. *On the other hand, it is equally strange*^f. ^d p. 26. — 6. *It is likewise unaccountable*^g. — 7. *It is* ^e p. 27. *extremely unaccountable*^h. — 8. *It looks very* ^f Ibid. *strange and unaccountable*ⁱ. — 9. *It is likewise* ^g p. 28. *very unaccountable*^k. — 10. *Last of all, he cannot* ^h p. 33. *but think it very strange*^l. — Now all these Ex- ⁱ p. 41. *clamations of strange! wonderful! unaccount-* ^k Ibid. *able*¹ (manag'd with so happy a Variety of Ex- ^l p. 43. *pression*) have plainly a *personal View*; and so have the *Reflections* themselves, which are usher'd by them, being intended rather to disparage *Me*, than disprove my *Doctrine*; and indeed, to disprove the one, only by disparaging the other. How this is consistent with his *solemn Assurances*, of being acted by *no other Principle but a Desire that the Truth may be known in so important a Matter*^m, I do not apprehend; and must have ^m p. 44. leave to tell this Exclaimer, in my turn, that, if that were his real Aim, *his manner of proceeding is very strange, wonderful, and unaccountable!* what tendency hath it towards a Discovery of *Truth in this important Matter*, to spend two Pagesⁿ in proving, that when I call the Text, a ^a L. p. 11. *Concession of the Apostle*, I speak improperly? sure ^{12, 13.} the Fortunes of Greece do not depend upon such Criticisms as these! the Merits of our Dispute are no ways concerned in my use of an improper Expression!

Expression! which after all, is not so improper, it seems, but that the Letter-Writer himself vouchsafes to employ it in the very same Sense, and upon the very same Occasion, a very few Pages afterwards; where, having produced what he calls my *Explication* of the Text, he

• L. p. 17. adds, *This is in Truth a Concession*^a. And if it be, so also is the *Text* itself, in *that* Sense at least wherein I understand it.

But to let this (and some other such material Remarks) pass—If there be any thing in his *ten* Observations, which deserves a Reply, it is what he hath urg'd in the *Fourth* of them; which seems indeed to be directly level'd against the *Truth* of my Doctrine. And because it contains in it the Sum of what he hath elsewhere loosely scattered to the same Purpose, and will give me an Opportunity of proposing at one View, and briefly vindicating, what I take to be the very *Truth in this important Matter*, it shall therefore be particularly consider'd. He there observes, that ‘*The chief Happiness of any*
 ‘ Being, in whatsoever State it is, or of whatsoever Duration its Life is, must result from
 ‘ the most excellent Parts of its Constitution; that
 ‘ the Happiness of a Being, made capable of
 ‘ imitating God, though for never so short a
 ‘ time, must consist in that Imitation; that
 ‘ Virtue is the Imitation of God, and therefore must
 ‘ be the Happiness of Man: That the chief Happiness of a reasonable Creature must consist in living as Reason directs, whether he lives one Day,
 ‘ or to Eternity; whether he lives in this State
 ‘ only, or in another afterwards; whether he
 ‘ hath Inclinations to the contrary or not, provided

‘ vided they be such as may be conquer’d. For
 ‘ neither can the Time of his Duration, nor the
 ‘ Tendency of such Inclinations, alter any
 ‘ thing in this Matter, unless to make *Virtue*
 ‘ more difficult; which doth not destroy the Ex-
 ‘ cellence of it, and present *Happiness* resulting
 ‘ from it, but enhance and improve it. Besides
 ‘ on the other hand, the Practice of Vice,
 ‘ though it be with the Inclination, yet is
 ‘ against Reason and Conscience ¹.

^aL. p. 26,
27.

These are his Words; to which I reply—

1. That if this Argument proves any thing,
 it proves too much; even that a Man may be
 happy under the greatest bodily Pains, and the
 most grievous Persecutions. For it is certain,
 that, notwithstanding such Pains and Persecuti-
 ons, he may still preserve his *Virtue*: and if the
 Practice of *Virtue* be the *Happiness* of Man (*Hap-
 piness* itself, as he elsewhere speaks^b) then those ^bL. p. 23.
 Pains and Persecutions, not robbing him of his
Virtue, would not rob him of his *Happiness*.
 This is too romantick and absurd a Doctrine
 to deserve a serious Confutation: And there-
 fore I shall dismiss it with the Words of Arch-
 bishop Tillotson^c; *Though some Men have been* ^cSer Post.
so phantastically obstinate, as against the Reason ²Vol. p.
and Common-Sense of Mankind, to maintain this ²⁹¹
 Paradox, *That ‘ a wise Man may be as happy*
 ‘ upon the Rack, or in Phalaris his Bull, as in
 ‘ the greatest Ease and Freedom from Pain that
 ‘ can be imagined;’ Yet Nature cries Shame of
 this Hypocrisy; and there are none of those wise
 Men, they speak of, who were ever such Fools
 as to try the Experiment,

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2. If we consider the Being of Man, as circumscribed within the Bounds of this Life, I deny that *his chief Happiness results from the most excellent part of his Constitution* (as those Words are intended to exclude all Regard for the Pleasures of the Body): For it results, not from any one *Part*, but from *the Whole*. The chief Happiness of a Creature, compos'd of Body and Soul, and design'd for this Life only, is, to be as happy as it can be, during this Life, both in Body and Soul: And the more and greater Pleasure of both kinds it enjoys (which can be rendred consistent with each other) the more entire and perfect is its Happiness. I grant indeed,

3. That *the chief Happiness of a reasonable Creature must consist in living as Reason directs, whether he lives one Day, or to Eternity*. But had we no hope in another Life, the Directions of Reason for our Conduct in this, would not be the same, as they are now. Reason would then direct us to do every thing, in which we delighted; to deny ourselves no Pleasures, which Inclination, Custom, or Opinion prompted us to take; so it did not otherwise interfere with our Ease, with our Health, our Reputation, and Convenience; that is, so Men judg'd upon the whole, that it would conduce more to their Happiness to indulge themselves in such or such Pleasures, than to forbear them. And how falsely the greatest Part of Mankind would, through the corrupt Tendency of their Nature, and the perpetual Solicitations of the Objects of Sense, judge in such a Case, I need not say. And whenever they judg'd wrong, there would
be

be no sure way of setting them right; that is, of arguing them out of their Taste and Experience, to which they would always retreat and appeal, as to the sure Test and Measure of Happiness. The Restraints of *Conscience*, in such a State, would no ways check Men in their Pursuits: For Conscience being nothing but the Judgment which a Man passeth on the Reasonableness, or Unreasonableness of his own Actions, and that being to be measur'd from the Subserviency of those Actions to his present Happiness; whatever appeared to him, upon the best Judgment he could frame, necessary to his present Happiness, would appear highly reasonable; and his Conscience would be so far from blaming, that it would approve his Pursuit of it; nay, it would blame him for not pursuing it. And therefore,

4. To tell Mankind, in such a State as this, that their supreme Felicity *consisted in the Imitation of God*, would be to talk to them in a Language which they would not relish, or understand. For how should a poor imperfect Creature, compos'd of Body, as well as Spirit, and design'd for this material World only, think itself oblig'd, or any ways able, to imitate an eternal, infinite-pure and perfect Mind? or place its Happiness in copying Excellencies, which human Life is too short, and human Nature too weak to reach? How should a Soul, made to inhabit Flesh and Blood, and to perish together with it, judge it reasonable, or possible, to live above the Desires and Infirmities of Flesh and Blood? How should one part of the Man be induc'd to neglect and forget

get the other, in order to arrive at a Divine Perfection and Resemblance, which (not hoping to reach) it would scarce think itself design'd to pursue? No, the Rule of *imitating God* can never be successfully propos'd to Men, but upon *Christian* Principles, such as these; that this World is a Place, not of Rest and Happiness, but of Discipline and Trial; where we are to be train'd up for another and more perfect State, and to qualify our selves for the divine Enjoyments of it, by resisting and subduing our bodily Appetites and Inclinations; a State, into which Flesh and Blood shall not enter, where our present Struggles shall be rewarded with complete Conquests, and our Imitation of God end in the undisturbed Fruition of him to all Eternity. Upon these Principles indeed it is highly reasonable to *imitate God*: but if we are design'd to live only in these Bodies, and in this World, what should hinder Us from endeavouring to make the best of both? and from coming to the Conclusion mention'd (and not disapproved) by the Apostle; *Let us eat and drink, for to morrow we die?*

5. I deny not, after all, but that, even in such a State as this, the Pleasures of Virtue would be superior to those of Vice, and justly preferable, upon the Comparison; the Pleasures, I mean, of a mature and confirm'd Habit of Virtue, not of the lower and imperfect Degrees of it. Such an Habit, once acquir'd, would indeed afford the Professors of it greater Satisfaction than any the Wicked and Licentious did, or could enjoy,

joy. But how few would judge thus rightly of Virtue at a Distance? How much fewer would be at the Pains of acquiring such an Habit, and of conquering all the Reluctancies and Difficulties, that lay in the Way towards it? And, till that were done, the strict Practice of Virtue would be entirely pleasing: to be sure, no part of the Pleasure of it would consist in the *Struggle* itself; and therefore I am much at a Loss to know, what the *Letter-writer* meant by the following Assertion, that *the Difficulty of [attaining and practising] Virtue doth not destroy the present Happiness resulting from it, but enhance and improve it.* This I take to be a Stoical Rant, without any Foundation in the Nature of Man, or the Reason of things. For no *Practice* whatsoever can be attended with *present Happiness*, any farther than it is easy and delightful to the Doer; and what is difficult to be done, cannot be easy and delightful, *while* it is doing. — Unless when those Difficulties are lost and swallow'd up in the sweet Hope of a better State, which we are sure of attaining by the Means of them. Where once such a Persuasion as this is well fix'd, I grant it will smoothe all the Roughness of the Way, that leads to Happiness, and render all the Conflicts we maintain with our Lusts and Passions pleasing: but surely, without the Hopes of such a State, the mere Prospect of the Pleasures which Virtue in this Life may yield, would scarce make the Struggle itself delightful to those who were Strangers to such Pleasures.

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Thus far, in answer to his *fourth* Remark, which contains the Grounds of *his* Doctrine, and offers at somewhat towards the disproof of *mine*. As to the rest of his *Observations on my manner of proceeding in the present Argument*, were it worth while to reduce them from their present Confusion into some Order, they might be rang'd and consider'd under *three* Heads, my *Omissions*, my *Inconsistencies*, and the *ill Consequences* of my Doctrine. My *Omissions* are confess'd, for I did not write a Treatise, but a few Pages only on the Subject; which I handled with particular Views, and pretended not to exhaust. Whether any of the Reasonings by me employ'd, are *inconsistent* with each other, I securely leave to the Judgment of the Reader, who hath now, toward the latter end of this Volume, the argumentative Part of that Sermon before him, *verbatim*, as it was first printed. But the *ill Consequences* of my Doctrine, which he objects, deserve to be a little consider'd.

My Doctrine is, as I have endeavour'd to shew, the very same with that of St. *Paul*, and if this hath been made out, the same ill Consequences are equally chargeable upon both, and *He* too may be said to have *made Concessions to the Cause of Vice*, by allowing, that *if the Dead rise not*, the Inference would be just, *Let us eat and drink, for to morrow we die*. All that needs be done toward justifying the *Apostle*, (and *my self*, by his means) is, to open the Design and Manner of his Reasoning. He is there making use of that sort of Argument, which, in order to prove a Doctrine

trine true, supposes the contrary Doctrine to be true; and then shews, what Absurdities follow, upon such a Supposition: and the greater those Absurdities are, the more strongly do they evince the Falsity of that Supposition, from whence they flow, and, consequently, the Truth of the Doctrine set aside by that Supposition. Thus, in the present case, the more absurd it is to affirm, that Beasts have the Advantage of Men, and bad Men of good, in point of Happiness; or that a sensual Life may be preferr'd to a severe and rigid Virtue; the more clearly doth the Folly, and Falshood of that Supposition appear, which is the Parent of these wild Absurdities, *viz.* that *We have hope in this Life only*; and the Falshood of that Supposition being prov'd, proves the Truth of the contrary Doctrine, which was design'd to be establish'd. Now these very *Absurdities*, are by the Letter-writer represented as *Concessions to the Cause of Vice*, when indeed they are employed by me, and do in themselves tend, to confirm the Truth of a capital Article in Religion, upon which (as I verily think) the whole Cause of Virtue depends. It may suffice to have given this short, but full Answer to all the *ill Consequences* he hath vainly endeavoured to fasten on my Doctrine; and which are in truth so far from being ill Consequences of my Doctrine, that they are Consequences only of that false Supposition, which I advanced, in order to disprove it, and, by that means, to prove the Truth of my Doctrine. If the Letter-Writer was sincere in this part of his Charge, he must be contented

to bear the Reproach of *understanding nothing*
^a L. p. 16. *of Logick, or good Sense*^a; an Imputation,
 which I find he looks upon as carrying a
 greater *Absurdity* in it, than even any thing
 I have said in my Sermon!

I doubt, whether he can as easily get rid of
 the *ill Consequences* of his Doctrine; which ma-
 nifestly tends to shew, That there is no *need* of
 a future State, to set right the unequal Distri-
 bution of Happiness in this Life. And if once
 this be allow'd, we give up the very best Ar-
 gument for such a State, with which mere Rea-
 son furnishes us. And of what use that *Con-
 cession* can be to the *Cause of Virtue*, this pre-
 tended Patron of it will be pleased to tell us.
 Had he substituted any *other* Argument for a
 Future State, in the Room of *this*, he thus en-
 deavours to weaken; had he once, throughout
 his Pamphlet, directly and plainly affirm'd,
 that any convincing Evidence of such a State
 was to be had from Reason alone, or that even
 the bitter Sufferings of good Men were suffici-
 ent to prove it; his Conduct would have been
 so much the more excusable: But he hath of-
 fer'd at nothing of this kind.

Once indeed (in a very odd and wary
 manner) he says, *I have heard the Sufferings and
 Afflictions of many good Men here below, made an
 Argument that, in another State, all the Virtuous
 shall have the outward, as well as inward Tokens*
^b I p. 32. *of God's Favour*^b. But we are left at a Loss to
 know, whether he approves the Argument, he
 thus *hears*; whether he thinks it a good Ar-
 gument for a future State, as well as a Proof of
 what shall happen *in* such a State, *if* such a
 State

State there should be: He says not, whether a future State be, in his Opinion, necessary, in order to a Manifestation of these *outward Tokens of God's Favour*; or whether the *inward Tokens* of it, bestow'd in this Life, may not suffice to all the purposes of Virtue.

In another place, he mentions *the Presumptions of Reason*, and owns, that *our Lord's Resurrection, his Assurances of a FUTURE STATE, and his Miracles, ADDED to these Presumptions* (such is his manner of Speech) *are sufficient* (for what? why) *to satisfy all that are willing to listen to Truth*.^a But of what Truth^a L. p. 31. they are to be satisfy'd; and, if it be the Truth of a Future State, what Interest *They* are to have in it, and what Right *They* have to it, he cares not expressly to say. And, as to these *Presumptions of Reason*, he gives us no account of them, what they are, or whence they arise. On the contrary, he hath all along employed such Reasonings, as if true, are strong *Presumptions against* a Future State. For he supposes Virtue to be a sufficient Reward to itself in this Life: *It is the Imitation of God* (he says) *and therefore must be the Happiness of Man*^b; nay, *the Practice of Virtue is Happiness*^b p. 26. *itself*. And if so, then it is not necessary^c p. 23. that a future Reward should be reserv'd for Virtue; for it hath a sufficient Reward already. A virtuous Heathen is, at this rate, as happy as a virtuous Christian; a Man *without* the Prospect of another World, is as happy as *with* it: for if the *Practice of Virtue be Happiness itself*, he that possesses *Happiness itself* can, by no other Considerations, or Views,

have any *Addition* made to his Happiness. If the Doctrine of the Letter be true, This World may be our Home, and not the Place of our Pilgrimage, as we Christians think, and call it: for our present State is, it seems, a State of Fruition and Felicity, not a State of Preparation and Trial; and, should there be no other Life, yet such a Supposition will not reflect on the Justice, or Goodness of God, which are sufficiently vindicated by his wise Distribution of Good and Evil in this Life, and by that Pleasure and Pain, with which Virtue and Vice are severally and inseparably attended.

Now these Principles do, as I conceive, tend to subvert the Belief of a Future State; and have therefore been generally entertain'd by all those who doubted of the reality of such a State, or expressly disbeliev'd it, without shaking off at the same time the Obligations of Morality. Such, particularly, were the *Stoics*, who first brought these Tenets into Repute and Fashion: An Atheistical Sect of Philosophers, that held the World to be *God*: and having no certain Persuasion, much less Evidence, of another Life, and yet designing to be thought Lovers of Virtue, knew not how to defend its Cause, but by affirming that *Virtue was its own Reward; and the Practice of it, Happiness itself*; such an Happiness, as no Afflictions, no Torments, which befall a Man, could deprive him of, or any ways diminish. I will not argue against such wild *Paradoxes* as these: the excellent Words I have once al-

* Pref. 1, ready cited^a, are a sufficient Reply to them—
32. Thus

Thus to cry up Virtue, to the weakning our Belief and Hope of the Immortality of the Soul, however at first blush it may seem plausible, is in effect no better than a subtle Invention to ruin Virtue by it self, since it cannot possibly subsist but by the Belief and Support of another Life.

Whether the Letter-writer intended, by what he hath wrote, to undermine this Belief, is left to God, and his own Conscience. Sure I am, there are several Passages in his Piece (besides those I have mention'd) which look that way; and require a great deal of Candor to be interpreted in such a Sense, as doth not reflect on the Certainty of this great Article of all Religion. For he is not afraid to say, that *he much questions, whether ever there was, or can be a Persecution, merely for the Sake of the moral Virtues of any Person*. A Doubt, which shakes p 29 the only moral Evidence of a future State, which he can any ways be suppos'd to allow of: For if *Virtue*, as Virtue, be not persecuted here, there is certainly (upon his Principles) no reason for rewarding it hereafter. And what could tempt him to entertain such a Doubt? Were not *Socrates*, and *Aristides* (to name no other Heathens) plain Instances of this kind? and, when *Joseph* suffer'd under the Accusation of *Potiphar's Wife*, was he not persecuted merely for the Sake of a moral Virtue? And can this be in any Degree strange to those who have consider'd, how wicked Men look upon themselves as reproach'd and affronted by exemplary Goodness? and how justly therefore they are represented in the Book of *Wisdom*, as speaking this Language—*The Righteous (say they) is not*

for our Turn, be is clean contrary to our Doings; be was made to reprove our Thoughts, be is grievous unto us even to behold; for his Life is not like other Mens, his Ways are of another Fashion——Therefore let us lie in wait for the
 a p. 11, Righteous, &c. ^a For my part, I can no way
 12, 14, 15. account for his Doubts, in so plain a Case, but upon this Foot, that he foresaw the Persecution of Virtue, as Virtue must necessarily infer a future Reward.

But should Virtue, be persecuted, yet still he denies that the Hopes of a distant Recompence would afford it any immediate Relief: for these are his Words—*That the best of Men are sometimes in this State the most miserable, as far as the Evils of this World can make them so, may possibly be true; but it is equally true, whether*
 * L F 10 *you suppose a future State, or suppose it not* ^b; that is [for I can make no other Sense of his Words] the virtuous Persons, so persecuted, are equally miserable under both Suppositions; their Hopes of a future Happiness being no manner of Allay to their present Miseries. And how can the Belief of a future State be more effectually supplanted than by such an Opinion? Can one think him in Earnest when he says, that *He is sure, the Certainty of a future State stands in need of no such Supports, as mine?* for even without them, *Philosophers asserted it—and so may Christians* ^c—He takes away the strongest Inducement which the best Philosophers had (or indeed which mere Reason could have) to believe a future State; and then he leaves us to depend upon the bare *Assertions* of some other Philosophers (on their Authority without Reason)

son) for the Truth of it. And is not this a very satisfactory and ample Equivalent? What should hinder us from exchanging the clearest Evidences of a future State, for the groundless Assurances of these Philosophers of his Acquaintance concerning it?

Other Passages there are in the Letter, equally liable to Exception: but I delight not to dwell on these Blemishes, or to make the worst and most invidious Construction of things. My chief Business was to prove, that the Doctrine deliver'd in my Sermon was neither *New* nor *Unscriptural*, nor *in itself false and pernicious*: and having, I hope, effectually made good what I undertook *in these Respects*, I shall not be solicitous to enquire into the peculiar Articles of this Writer's Creed, nor even to dive into the secret Springs and Motives that set him at Work.

He solemnly disclaims any Uneasiness conceiv'd at the *Character* given of Mr. Bennet, or any Desire of lessening *mine*^a. If his Profession be real, it will puzzle him to give a good Account, why he took Occasion from *my* Sermon to vent his Thoughts on this Argument. How come I to be singled out from that Crowd of Writers, who have all along maintain'd the same Doctrine? Why must he particularly represent *me*, as *putting Pleas into the Mouths of licentious Persons*^b, for saying That, which ^c L. p. 28. ~~has been~~ so often already said by Men of Learning, and Judgment, and Virtue, without incurring the Reproach either of their own Times, or those that followed? But (which is worst of all) why are these Positions charg'd

charg'd upon *Me*, as their sole Author and Inventor; and the Reader led into a Belief that they were *never before seriously maintain'd by any Person of Virtue and Understanding?*^a

- ^a L. p. 19. These are such manifest Indications of *Insincerity* and *Malice*, as all his grave Pretences of *Concern for the Cause of Virtue* will not cover, or elude. If, after all, he pleads *Ignorance* for his Excuse; since I have shewn him his foul Mistakes and injurious Misrepresentations, it will become him publickly to own and retract them; and I now call upon him, in my turn, to do it. If he doth not, they will lie heavy upon him in another World, to *whomsoever* he may have recommended himself, in *This*, by the means of them.

After I had finish'd this Preface, and a great part of it was printed, there came to my Hands an *Affize Sermon*, preach'd lately in the Cathedral at *Winchester*, by Mr. *Richard West*, Prebendary of that Church. He hath, I find, stept a little out of his way, to give his peremptory Opinion in the Points controverted between me and the Letter writer; and, withal, to prove himself no competent Judge of them. For, after affirming, '*That the PRACTICE of Christian Virtues*, though we set aside the Consideration of a future Reward, *HAVE* a fairer Title to present Happiness, than their *contrary Vices*; (which is better *Divinity* than *Grammar*) he proceeds to say, '*Nor does it appear that the Pharisees themselves ever deny'd it, THO'* a *Notion hath been invented of late*, that prefers brutish Pleasures (for
' the

‘ the more brutish, it seems, the more preferable) to those of Religion. *Serm.* p. 7, 8.

It is a shrewd Remark, which this sagacious Writer here makes, that *though a Notion hath been invented of late, yet it doth not appear that the Pharisees of old had the same Notions*; he might with as great acuteness of Judgment have observ’d, that the Art of Printing doth not appear to have been known to the Antients, tho’ it hath been invented since their Times. But to pass by this judicious Observation—— if Mr. *Hest* pleases to read over my Sermon, and this Preface, he will easily see, that he hath mistaken my *Notion*, of which he here gives a very injurious Account, in very unseemly Language; to say no worse of it. He is still more mistaken in thinking *that to be a late Invention* of mine, which hath been asserted by so many pious and eminent Pens of our own, and other Communions; to whose Sentiments a Man, that professes to dedicate himself to the Study of Divinity, ought not to have been altogether a Stranger. And I am very apt to think also, that he hath, in this Paragraph, mistaken the *Pharisees* for the *Sadducees*. The *Sadducees*, indeed, did *set aside the Consideration of a future Reward*, and yet pretended to support the *Practice of Virtue* upon the Foot of *present Happiness*, as *Epicurus* likewise did; from whom they are sometimes call’d *Epicureans*, in the *Jewish Writings*. Neither *Epicurus* nor *Zadock* declar’d openly for Vice and Immorality, though they deny’d a future State; but held Happiness to be attainable in this Life by our own Conduct and Virtues.

But

But it no ways appears that the *Pharisees* had any such Notions, or Disputes as these stirring amongst them, or any Occasion to deliver their Opinion about the *Title, which the Practice of Virtue bath to present Happiness; setting aside the Consideration of a future Reward*: And why, therefore, *their Authority* should be vouch'd to this purpose, I do by no means comprehend.

Much less can I imagine, why a JEWISH Sect [whether of *Pharisees* or *Sadducees*] should be represented, as delivering their Judgment about the Consequence of *practising CHRISTIAN Virtues*; a Point, in which they had as little Reason to concern themselves, as Mr. *West* hath to interpose in this Dispute, unless he were better acquainted with the true State, and Grounds of it, and with the Opinions of those who have gone before him in the Argument. I hope, this was not one of the correct Passages, which Mr. *Jervoise*, and the other Gentlemen had in their View, when they *desired him to print his most excellent Sermon*. — Of which I am tempted to say somewhat more, but shall forbear; having, I hope, sufficiently prevented whatever this Gentleman hath said, or can say, against any part of my Doctrine. And some Attacks are so harmless, that nothing but a Defence can make them considerable.

What gave rise to this civil Digression of Mr. *West*, and at whose Shrine he offer'd his Incense, is too plain to admit of any Doubt; and carries in it a Reflection, so much to the Disadvantage of Religion, that, could it possibly be concealed, I should think my self obliged

to pass it over in Silence. How must it afflict good Men, to consider, that our unhappy Disputes about *Rights* and *Privileges*, should spread themselves into Points of a foreign Nature, and of the most sacred Importance; and be pursu'd to the very Horns of the Altar, without any regard to the Interests of our common Christianity! What! can we not differ about *Adjournments*, without differing also about the *Evidences* of a *future State*; and managing our Contests on that Head, in such a manner, as even to take part with, and make Sport for Unbelievers? Are these the blessed Effects of that *Moderation* and *Temper*, of which we have heard so much in some Men's Writings, and seen so little in their Practices? How long shall the best Words in the World be thus perversely applied to the worst Purposes; and made use of to cover, and advance Designs, widely distant from our specious Pretensions? Can we look upon it, as one Instance of that most amiable Virtue, to stand by cool and unconcern'd for the great Truths of Religion? neither to defend them our Selves, nor yet suffer them to be defended by Others? and, when we chance to spy an Egyptian *smiting an Hebrew*, one of our *Brethren*, to be so far from *avenging the Wrong*, as to encourage and assist the Doer of it? what is this, but to imitate the wicked Policy of our worst Enemy, which we have so often complain'd of? For how Eloquent have some Men been in their Invectives against a neighbouring Prince (the Subject of their Panegyricks on some other Occasions) for making scandalous Leagues with *Mahometans*,

tans, and attacking Christians in Conjunction with the great Enemies of *Christendom*? And is their Conduct less liable to Reproach, who are not ashamed to espouse the Cause even of *Infidelity* itself, rather than miss an Opportunity of expressing their Resentments against Men they do not like, and of keeping up their little Party-Interests, and Quarrels? When *Poper*y was at our Doors in a late Reign; did we take *this* way of keeping it out? And are *Atheism* and *Deism* less dreadful in themselves? Or are we now in less Danger of being over-run with them? In God's Name, if we cannot agree in other things, let us unite at least in an equal Zeal for those capital Doctrines, which we all equally embrace, and are alike concerned to maintain: Nor let our personal Views, and Prejudices (if we will not be persuaded to part with them) ever lead us to do any thing, that may expose Religion itself to the Laughter and Scorn of profane Men; who *shoot out the Lip, and shake the Head, saying, Aba! So we would have it.*

T H E

C O N T E N T S.

S E R M. I. **A** Large Preface in Defence of a Sermon preach'd at the Funeral of Mr. *Thomas Bennet*.

I Cor. xv. 19. *If in this Life only we have Hope in Christ, we are of all Men most miserable.* p. 1

S E R M. II. A standing Revelation the best Means of Conviction.

St. Luke xvi. 31. *If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.* p. 39

S E R M. III. A Sermon preach'd at the Election of the *Lord Mayor*.

Job xxix. 14. *I put on Righteousness, and it cloathed me; my Judgment was as a Robe and a Diadem.* p. 81

S E R M. IV. A Sermon preach'd before the Lord-Mayor, on a Day of publick Humiliation.

Psal. xxx. 6, 7, 8. *In my Prosperity, I said, I shall never be moved: Lord, by thy Favour Thou hadst made my Mountain to stand strong. Thou didst*

The C O N T E N T S.

didst hide thy Face, and I was troubled. I cryed unto Thee, O Lord, and unto the Lord I made my Supplication.

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SERM. V. A Spittal Sermon at St. Bridget's Church, on *Easter-Tuesday*, 1707.

St. Matth. xxv. 40. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 142

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A
S E R M O N

P R E A C H ' D in the
Cathedral-Church of St. *PAUL*,


A T T H E
F U N E R A L

O F
Mr. *THO. BENNET*,

A U G. 30. 1706.

I C O R I N T H. v. 19.


*If in this Life only we have Hope
in Christ, we are of all Men
most miserable.*

S U C H Discourses, on such Mourn- S I R M.
ful Occasions as these, were insti- I
tuted, not so much in Honour of the 
Dead, as for the Use of the Living, that


V O L. II.

B

Oppor-

SERM. Opportunity may be taken from hence
 I.  to excite in Persons, attending on these Solemnities, a due Sense of the Uncertainty and Vanity of all Earthly Satisfaction; to imprint upon their Minds, by proper Arguments and Reflections, a lively Perswasion of the Certainty of a future State, and an earnest Desire of fitting and preparing themselves for it.

There is no Season, to which such Thoughts as these are more suitable; nor any, wherein Men are likely to be more affected with them: And therefore I have chosen (not unfitly, I hope) to explain to you, at present, that great Argument for a future State, which S. *Paul* hath couch'd in the Words I have read to you; *If in this Life only we have Hope in Christ, we are of all Men most miserable*: that is, If all the Benefits we expect from the Christian Institution, were confin'd within the Bounds of this present Life, and we had no Hopes of a better State after this, of a great and lasting Reward in a Life to come; We Christians should be the most abandon'd and wretched of
 Crea-

Creatures : All other Sorts and Sects of SERM.
Men would evidently have the Advan- I.
tage of us, and a much surer Title to 
Happiness than We.

This Concession the Apostle openly makes, and from hence he would be understood to infer, (tho' the Inference be not express'd) That, therefore, there must needs be another State, to make up the Inequalities of this, and to save all irregular Appearances ; since it is impossible to conceive that a just and good God should suffer the justest and best of Men (such as the best Christians certainly are) to be oftentimes the most miserable.

If *S. Paul* found it necessary, earnestly to press this Argument on the *Corinthians*, soon after he had planted the Gospel among them, and confirm'd it by Miracles ; it cannot but be highly requisite for Us, who live at such a Distance from that Age of Miracles, to support and enliven our Faith, by dwelling often on the same Considerations : And this Argument, therefore, I shall endeavour to open, and apply, in the following Discourse ; wherein,

S E R M

I. *First*, I shall shew the undoubted Truth of the Apostle's *Concession* ; and from thence shall establish, in the

II. *Second* Place, the Truth of that *Conclusion*, which he builds upon it.

III. After which, I shall suggest to you some *Rules* and *Directions*, which, if duly pursu'd, will enable you to live like those who *have their Hope in another Life* ; like Men, who look upon themselves, as being only on their Passage through this State, but as belonging properly to that which is to come ; on which, therefore, their Eye, their Aim, and their Hopes are altogether fix'd and employ'd.

IV. And these General Reflections shall be follow'd (as they will very naturally be follow'd) by a just and faithful Account of that Valuable Person, whose Remains now lie before us.

As

Funeral of Mr. Bennet.

5'

SERM.

I.

As to the *Concession* of the Apostle, I shall urge it somewhat farther than the Letter of the Text will carry us ; proving to you, under two different Heads, That, were there no other Life but this, First, Men would really be more miserable than Beasts ; and Secondly, The best Men would be often the most miserable : I mean, as far as Happiness or Misery are to be measur'd from Pleasing, or Painful Sensations ; and, supposing the Present to be the only Life we are to lead, I see not, but that This might be esteem'd the true Measure of them.

First, Were there no Life after this, Men would be more miserable than Beasts : for in this Life, it is plain that Beasts have, in many respects, the Advantage of them ; in as much as they enjoy greater Sensual Pleasures, and feel fewer Corporal Pains, and are utter Strangers to all those Anxious and Tormenting Thoughts which perpetually haunt and disquiet Mankind.

SERM. The pleasures of Sense are probably
 I. relish'd by Beasts in a more exquisite degree, than they are by Men ; for they taste them sincere and pure always, without mixture, or alloy, without being distracted in the Pursuit, or disquieted in the Use of them.

They follow Nature, in their Desires and Fruitions, carrying them no farther than she directs, and leaving off at the Point, at which Excess would grow Troublesome and Hazardous : so that their Appetite is not destroy'd or dull'd, by being gratified, but returns always fresh and vigorous to its Object. Hence Their Organs are generally better dispos'd than Ours, for receiving grateful Impressions from sensible Objects ; being less liable to be vitiated by Diseases, and other Bodily Accidents, which disorder our Frame, and extremely lessen the Complacency we have in all the good Things of this Life that surround us. Nor are the Pleasures, which the Brutal Part of the Creation enjoy, subject to be lessen'd any way by the Uneasiness which arises
 from

from Fancy and Opinion. They have ^{S F R M.} not the Art of growing Miserable upon the View of the Happiness of others ; it ^{1.} being the peculiar Privilege of Thinking Beings, when they are otherwise sufficiently blest'd, to create Trouble to themselves, by needless Comparisons.


They are under no Checks from Reason and Reflection, which, by representing perpetually to the Mind of Man the Meanness of all Sensual Gratifications, do, in great measure, blunt the Edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a Superior Good, or of any higher End, to which they might be ordain'd. They feel no inward Reproaches for transgressing the Bounds of their Duty, and the Laws of their Nature. They have no uneasy Prefages of a future Reckoning, wherein the Pleasures they now taste must be accounted for ; and may, perhaps, be outweigh'd by the Pains, which shall then lay hold of them. None of their Satisfaction are impair'd by the Fear of losing them, by that Dread of Death, which

SERM. hangs over the mere natural Man ; and,
 I. like the Hand-writing on the Wall,
 ~~~~~ dampens all his Mirth and Jollity ; and by  
 Heb ii which he is, as the Apostle speaks, *all his*  
 15. *Life-time subject unto Bondage* ; that is,  
 in a mean, dejected, slavish state of Mind.  
 In a word, they have no Concern for  
 what is past, no uneasy Expectations of  
 what is to come ; but are ever ty'd-down  
 to the present Moment, and to the pre-  
 sent Enjoyment, and in that they are  
 vigorously, and totally employ'd.

In these Respects, it may be truly af-  
 firm'd ; That, if we had hope in this  
 Life only, Men would be really more  
 miserable than Beasts ; and on the same  
 Account,

*Secondly,* The best of Men would be  
 often the most miserable. For their Prin-  
 ciples give them not leave to taste so  
 freely of the Pleasures of Life, as other  
 Mens do ; and expose them more to the  
 Troubles and Dangers of it.

The Principles of good Men give them  
 not leave to taste so freely of the Pleasures  
 of

of Life, as other Mens do : for their great SERM.  
 and prevailing Principle is, to sit as loose 1.  
 from those Pleasures, and be as moderate   
 in the use of them, as they can ; in order  
 to maintain the Empire of the Mind over  
 the Body, and keep the Appetites of the  
 One in due Subjection to the Reasoning  
 Powers of the Other. No small Part of  
 Virtue consists in abstaining from that,  
 wherein Sensual Men place their Felicity ;  
 in *mortifying the Deeds of the Body, and* Rom. xiii.  
*making no Provision for the Flesh to ful-* 14.  
*fil the Lusts* thereof. A truly good Man  
 thinks himself obliged, not only to for-  
 bear those Gratifications, which are for-  
 bidden by the Rules of Reason and Reli-  
 gion, but even to restrain himself in un-  
 forbidden Instances, when by allowing  
 himself in what is Innocent, he would  
 either run the Risque of being farther be-  
 tray'd into what is not so, or would  
 breed matter of Offence to his weak and  
 misjudging Neighbour. He lives not for  
 Himself alone, but hath a Regard in all  
 his Actions to the great Community  
 wherein he is enclos'd ; and gives the  
 Reins,


SERM. Rcins, therefore, to his Appetites no  
 I. farther, than the Indulging them is con-  
 sistent with the general Good and Hap-  
 piness of Society.

He is so far from grasping at all the Advantages and Satisfactions of this World, which are possible to be attain'd by him, that he thinks the bounding of his Desires and Designs within the Line, which his Birth and Fortune have mark'd out, to be a great and indispensable Duty : He hath *learn'd, in whatsoever State he is, therewith to be Content* ; and doth not, therefore, eagerly aspire after an higher Condition of Life, is not over-solicitous to procure to himself a larger Sphere of Enjoyment.

Phil. vi.  
 11.

From these and many other Considerations (which I need not mention) it is manifest, that the best of Men do generally enjoy least of the Pleasures and Satisfactions of Life : It is as manifest, that they are most expos'd to the Troubles and Dangers of it.

They are determin'd to live up to the Holy Rule, by which they have oblig'd them

themselves to walk, whatever may be the SERM.  
 Consequences of it, tho' sore Evils, and I.  
 great Temporal Inconveniencies should   
 sometimes attend the Discharge of their  
 Duty. The Hypocrite hath the Art of  
 bending his Principles and Practice al-  
 ways to whatever is for his Convenience,  
 and of falling in with the Fashion of a  
 Corrupt and Wicked World : but the  
 truly upright Man is inflexible in his  
 Uprightness, and unalterable in his Pur-  
 poses ; Nothing can make him Remiss  
 in the Practice of his Duty, no Prospect  
 of Interest can allure him, no Fear of  
 Danger can dismay him.

It will be his Lot often, to look singu-  
 lar, in Loose and Licentious Times, and  
 to become a By-word and a Reproach  
 on that account among the Men of Wit  
 and Pleasure. *He is not for our turn,* Wisd. ii.  
 (will they say, as their Words are re- 12, 14, 15.  
 presented in the Book of *Wisdom*) *He*  
*is clean contrary to our Doings ; he was*  
*made to reprove our Thoughts ; he is grie-*  
*vous unto us, even to behold ; for his*  
*Life is not like other Mens, his Ways*  
*are*


SERM. *are of another Fashion.* And these ill

1. Thoughts, once entertain'd, will (we may be sure,) as Occasion offers, be followed by worse Usage.

Some Christian Virtues (for Instance, Humility, and Meekness) do, as it were, invite Injuries : For it is an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it, without a Return. If it be a Man's known Principle, to depart from his Right in a small matter, rather than break Christian Peace ; Ill Men will be tempted to make illegal and unjust Encroachments upon him. He who resolves to walk by the Gospel-Rule of forbearing all Attempts, all Desire of Revēge, will probably have Opportunities every now and then given to exercise his Forgiving Temper.

Thus Good and Pious Persons are, by the Nature and Tendency of their Principles, more expos'd to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleasures and Advantages of it, than other less Conscientious Men




Men are : And, on both these Accounts, SERM.  
what the Apostle lays down in the Text, 1.  
is evidently and experimentally true ; that,   
*if in this Life only they had Hope, they*  
*were of all Men most miserable.*

From which Concession, which he II.  
thus openly makes, he would be under-  
stood (as I told you) to infer, tho' the  
Inference be not express'd, that there  
must, therefore, necessarily be another  
State, to make up the Inequalities of  
this, and to salve all irregular Appearan-  
ces. For if God be infinitely holy, and  
pure, and just, and good ; he must needs  
take delight in those of his Creatures that  
resemble him most in these Perfections :  
He cannot but love Virtue, where-ever  
it is, and reward it, and annex Happi-  
ness always to the Exercise of it. And  
yet this is so far from being the Case,  
that the contrary often happens in this  
Life ; where even the greatest Saints are  
sometimes made the most remarkable In-  
stances of Suffering. We may, therefore,  
surely conclude, that there must be a  
Future

SERM. Future State, whercin these Rewards  
 I. shall be bestowed, and this Love of God  
 to good Men made to appear, and the  
 eternal and inseparable Connexion between  
 Virtue and Happiness manifested, in the sight of  
 Angels and Men. It cannot consist with the  
 Divine Attributes, that the impious Man's Joys  
 should, upon the whole, exceed those of the Upright;  
 or that the Beasts of the Field, which serve him  
 not, and know him not, should yet enjoy a more  
 entire and perfect Happiness, than the Lord of  
 this Lower Creation, Man himself, made in  
 God's own Image, to acknowledge and adore  
 him: and, therefore, as certainly as God is, a  
 time there will and must be, when all these  
 unequal Distributions of Good and Evil shall be  
 set Right, and the Wisdom and Reasonableness  
 of all his Transactions with all his Creatures be  
 made as clear as the Noon-Day.

And this, before that Revelation had enlighten'd the World, was the very best  
 Argument for a Future Estate, which  
 Mankind had to rest upon. Their Philosophical

lofophical Reasonings, drawn from the SERM.  
Nature of the Soul, and from the I.  
Instincts and Prefages of Immortality   
implanted in it, were not fufficiently clear and conclufive. The only fure Foundation of Hope, which the wifeft and moft thoughtful Men amongft the Heathen pretended in this Cafe to have, was, from the Confideration fuggested in the Text : and from thence fome of them reason'd without Doubt, or Hefitancy ; and liv'd and dy'd in fuch a manner, as to fhew, that they believ'd their own Reasonings.

It may fuffice, thus far to have enlarg'd on that great Argument of a Future State, which is urg'd by *S. Paul* in the Words before us : “ If in this Life only we had  
“ Hope, Men would really be more mi-  
“ ferable than Beasts ; and the beft of  
“ Men oftentimes the moft miserable.  
“ But it is impoffible to imagine, that  
“ a God of infinite Wifdom and Good-  
“ nefs fhould diftribute Happinefs and  
“ Mifery, fo unequally and abfurdly :  
“ It remains, therefore, that good Men  
“ have

SERM. “ have a well-grounded Hope in ano-

I. “ ther Life ; and are as certain of a fu-

“ ture Recompence, as they are of the  
“ Being, and Attributes of God.

III. The best Use I can make of this Comfortable Truth, thus explained, is, To exhort you from thence to live like those who have their Hope in another Life ; like Men who look upon themselves as being upon their Passage only through this present World, but as belonging properly to that which is to come. And thus we may be said to live, if we observe the following plain Rules and Directions ; which are not the less useful, because they are plain ones. Several of them will give a natural Occasion to those, who knew the deceased Person, of anticipating his Character in their Thoughts : for he did really in good measure (and with due Allowances made for Human Frailties) govern himself by them, and I may, for that Reason, I hope, be suffered to insist the more freely upon them.

Now,


Now, to live like those that have their SERM.  
 Hope in another Life, implies, I.

*First*, That we indulge ourselves in the Gratifications of this present Life very sparingly ; that we keep under our Appetites, and do not let them loose into the Enjoyments of Sense : but so use the good things of this World, as not abusing them ; so take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments.


*Brethren*, (says St. Peter) *I beseech you*, 1 Pet ii.  
*as Pilgrims, abstain from Fleahly Lusts* : 11.

They, who pass through a Foreign Country, towards their Native Home, do not usually give up themselves to an eager pursuit of the Pleasures of the Place ; ought not to dwell long upon them, and with Greediness ; but make use of them only for their Refreshment on the Way, and so, as not to be diverted from pursuing their Journey.

A good Christian must partake of those grateful Repasts of Sense, which he meets with here below, in like manner as the

SERM. *Jews* did of their Passover, *with their*  
 I. *Loins girded, their shoes on their feet,*  
  
 Exod. xii. *and their staff in their hand, eating it*  
 11. *in haste*; that is, he must always be in a  
 Travelling Posture, and so taste Sensual  
 Pleasures, as one that is about to leave  
 them, and desires to be stopp'd as little as  
 he can by them, in his Way towards the  
 End of his Hopes, the Salvation of his  
 Soul. And to this Custom of the *Jews*  
*St. Peter*, in his Exhortation to Sobriety  
 and Temperance, may be suppos'd to al-  
 lude; *Wherefore* (says he) *gird up the*  
 1 Pet. i. *Loins of your Mind, and be ye sober.*  
 13.

Indeed, it is impossible for a Man to  
 have a lively Hope in another Life, and  
 yet be deeply immers'd in the Enjoy-  
 ments of this; inasmuch as the Happiness  
 of our Future State so far exceeds all that  
 we can propose to ourselves at present,  
 both in Degree, and Duration; that to  
 One firmly perswaded of the Reality of  
 that Happiness, and earnestly desirous of  
 obtaining it, all Earthly Satisfaction must  
 needs look little, and grow flat and un-  
 favourable: especially, when by Experience  
 he


he finds, that too free a Participation of SERM.  
 These indisposes him extremely for I.  
 Those ; for all the Duties that are ne-   
 cessary to be perform'd, and all the good  
 Qualities that are necessary to be attain'd,  
 in order to arrive at them. He perceives  
 plainly, that his Appetite to Spiritual  
 Things abates, in proportion as his sen-  
 sual Appetite is indulg'd and encourag'd ;  
 and that Carnal Desires kill not only the  
 Desire, but even the Power of tasting  
 Purer Delights ; and, on both these Ac-  
 counts, therefore, flies too deep a Draught  
 of all Earthly Enjoyments : *Having this* 1 John iii.  
*Hope in him, he purifieth himself, even* <sup>3:</sup>  
*as He (i. e. even as the Author and Re-*  
*vealer of this Hope) is pure. A*

*Second* Instance, wherein we may be  
 said to live like those who have their  
 Hope in another Life, is, if we bear the  
 Uneasinesses that befall us here, with  
 Constancy and Patience ; as knowing,  
 that, tho' our Passage through this World  
 should be rough and troublesome, yet  
 the Trouble will be but short, and the  
 Rest and Contentment we shall find at

SERM. the End, will be an ample Recompence  
I. for all the little Inconveniences, we meet  
with, in our way towards it. We must  
not expect, that our Journey through the  
several Stages of this Life should be all  
smooth and even ; or, that we should  
perform it wholly without Disasters, Ill  
Accidents, and Hindrances. While we  
live in this World, where Good and Bad  
Men are blended together, and where  
there is also a Mixture of Good and  
Evil wisely distributed by God, to serve  
the Ends of his Providence ; we are not  
to wonder, if we are molested by the  
One, as well as benefited by the Other.  
'Tis our present Lot, and Condition, to  
be subject to such Casualties ; which,  
therefore, as they ought not to surprize,  
so much less should they deject us : nor  
can they, if we look forward, and en-  
tertain ourselves with the Prospect of that  
Happiness to which we are hastening ;  
and at which when we arrive, even the  
Remembrance of the Difficulties, we now  
undergo, will contribute to enhaunce our  
Pleasure.

Indeed,



Indeed, while we are in the Flesh, we SERM.  
 cannot be utterly insensible of the Af- I.  
 flictions that befall us : what is in itself   
 harsh and ungrateful, must needs make  
 harsh and ungrateful Impressions upon us.  
 And therefore, to pretend to be perfectly  
 easy under any great Calamity of Life,  
 must be the Effect either of Hypocrisy,  
 or Stupidity. However, tho' it be not in  
 our Power to make an Affliction no Af-  
 fliction ; yet it is certainly in our Power  
 to take off the Edge, and lessen the Weight  
 of it, by a full and steady View of those  
 Divine Joys that are prepar'd for us in  
 another State, which shall shortly begin,  
 and never end : We may say, and think  
 with S. Paul, *I reckon that the Suffer-* Rom. viii.  
*ings of this present Life are not worthy* 18.  
*to be compared with the Glory that shall*  
*be revealed.* And thus saying, and think-  
 ing, we may bear the heaviest Load that  
 can be laid upon us, with Contentedness,  
 at least, if not with Chearfulness. A

*Third* Instance of our living like those  
 that have their Hope in another Life, is,  
 if we always take the Account of a Future

SERM. State into our Schemes and Reasonings  
 I. about the Concerns of this World ; and  
 ~~~~~ form our Judgments about the Worth, or  
 Emptiness of things here, according as
 they are, or are not of Use, in relation
 to what is to come after.

He who sojourns in a foreign Country, refers what he sees and hears Abroad, to the State of things at Home ; with that View he makes all his Reflections, and Enquiries ; and by that measure he judges of every thing which befalls himself, or others, in his Travels. This Pattern should be our Guide, in our present State of Pilgrimage ; wherein we often misinterpret the Events of Providence, and make a wrong use of them, by attending to the Maxims of this Life only ; and to thinking of the World, which we are now in, and of the Affairs of it, as if both That, and They, and We had no manner of Relation to another : Whereas, in truth, what we see is in order only to what we do not see ; and both these States, therefore, must be join'd, and consider'd together, if we intend to reflect

lect wisely and justly on present Appear-
ances : for as *no Man knoweth Love,*
or Hatred ; so neither can he discern
Good, or Evil, purely *by what is before*
him. SERM.
I.
Eccles. ix.

We, perhaps, when we see Vice re-
markably Prosperous, or Virtue in deep
Distress ; when a Man, who is, and does
Good to Mankind, happens to be cut off
in the Vigour of his Strength, and in
the midst of his innocent Enjoyments ;
whilst *the wicked grow Old, yea are*
*mighty in Power, * and come to their ** Job xxi.
Grave in a full Age, like as a shock of Job v. 26,
Corn cometh in, in his Season : We, I
say, in such Cases, are ready to cry out
of an unequal Management, and to blame
the Divine Administration ; whereas, if
we consider'd, that there is another State
after this, wherein all these seeming Ir-
regularities may be set right ; and that,
in the mean time they are of use to di-
stinguish the Sound from the False Be-
liever, to exercise the Faith of good Men,
and, by that Means, entitle them to a
greater Reward ; This one Consideration

SERM. would make all our Murmurs cease, and
 I. all those fancy'd Difficulties vanish.



Many other Instances, like these, there are, wherein (I say) we shall never be able to give ourselves a Satisfactory Account of the Divine Conduct, as it appears to us at present, without drawing our Arguments and Reflections from a future State, and forming such a Scheme of things, as shall at once take in both Time and Eternity. We may, in the

Fourth place, be said to live like those that place their Hope in another World ; when we have in a great measure conquer'd our Dread of Death, and our unreasonable Love of Life, and are even prepar'd, and willing to be dissolv'd, and to be with Christ, as soon as ever he thinks fit to call us. Till we have wrought ourselves up into this Degree of Christian Indifference, we are in *Bondage* ; we cannot so well be said to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the sake of it.


Not

Not that it is in the Power of Human Nature, without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcern'd ; or to throw off Life with the same Ease, as one doth a Garment, upon going to Rest : These are Heroick heights of Virtue ; attain'd but by few, and matter of strict Duty to none. However, it is possible for all of us to lessen our Natural Fears of this kind, by Religious Considerations ; by a firm Belief of, and a frequent Meditation upon those Joys that shall be reveal'd, to raise ourselves up into a Contempt of present Satisfactions, and into a Resolution of submitting ourselves, if not joyfully, yet meekly, and calmly, to the Sentence of Death, whenever it shall please God to inflict it upon us. This, I say, is a very practicable Degree of Christian Magnanimity and Courage ; and it is both the Duty and the Interest of every good Christian to attain it. Which we shall be the better enabled to do, if in the

Fifth and last place, We make a proper Use of such Opportunities as these,
and

SERM.
I.


SERM. and of all other Seasons of Serious Re-

I.  flection, which are afforded us, in order to fix in our Minds a lively and vigorous Sense of the things of another World. They are under the Disadvantage of being Distant ; and, therefore, operate but faintly upon us. To remedy this Inconveniency, we must frequently revolve within ourselves their Certainty, and great Importance ; so as to bring them near, and make them familiar to us ; till they become a constant and ready Principle of Action, which we can have recourse to upon all Occasions.

If we really live under the Hope of future Happiness, we shall be apt to taste it by way of Anticipation and Fore-Thought ; an Image of it will meet our Minds often, and stay for some time there, as all pleasing Expectations do ; and that, in proportion to the Pleasure we take in them. I appeal to you, if it be not so in your Temporal Affairs. Hath any of you a great Interest at stake in a far-distant Part of the World ? hath he ventur'd a good share of his Fortune thither ?
and

and may reasonably hope for a vast and exceeding Return ? His Thoughts will be often employ'd on this Subject ; and, the nearer the time of his Expectation approacheth, the more he will think of it : for, *where his Treasure is, there will his Heart also* most certainly be. Now, our Spiritual Interests, and the great Concernments of a Future State would, doubtless, recur as often to our Minds, and affect them as deeply, if we were but as much in earnest in our Pursuit of them : and therefore, we may take it for granted, that we are not so dispos'd as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldness.

That this may not be the case, it will, I say, be necessary for us to take Set times of meditating on what is future, and of making it by that means, as it were, present to us : It must be our solemn Business and Endeavour, at fit Seasons, to turn the stream of our Thoughts from Earthly, towards Divine Objects ; to retire from the Hurry and Noise of this World,

SERM.

I.




Luke xii.
34.

SERM. World, in order to entertain ourselves
 I. with the Prospect of another.



This is the proper Use we are particularly to make of the present sad Solemnity ; and thus, therefore, I have endeavour'd to employ it. Nor will it be unsuitable to that Design, if I close these Reflections with some Account of the Person deceased, who really liv'd like one that had his Hope in another Life ; a Life, which he hath now enter'd upon, having exchang'd Hope for Sight, Desire for Enjoyment.

I know, such Accounts are look'd upon as a Tribute, due to the Memory of those only who have moved in a high Sphere, and have out-shone the rest of the World by their Rank, as well as their Virtues. However, the Characters of Men plac'd in lower Stations of Life, tho' less usually insist'd upon, are yet more useful ; as being imitable by greater Numbers, and not so liable to be suspected of Flattery, or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament ; and the
 greatest

greatest part of you, who were not, had, SERM.
for that Reason, so just an Esteem of I.
him, that it will not be unwelcome to 
you, I presume, to be put in Mind of
those good Qualities which you observ'd
in him. And therefore, I shall, in as few
Words as I can, comprize, what *Twenty*
Years Experience hath enabled me justly
to say of him.

He was a serious sincere Christian ; of
an Innocent, Irreproachable, nay Exem-
plary Life ; which was led, not only at a
great distance from any foul Vice, but
also in the Even and Uniform Practice of
many Virtues ; such as were suitable to a
Life of great Application and Business,
such as became and adorn'd the State and
Profession to which it pleas'd God to call
him.

He highly valu'd, and heartily lov'd
that Church wherein he was baptiz'd,
and educated ; of which he gave the best
Proofs, by being a constant Frequenter
of its Worship, and, in the latter Part of
his Life, a never-failing Monthly Com-
municant ; I add also, and by adhering
steadily

SERM. steadily to its Interest ; two things which

I. ought never to be separated !



Nor was his Attendance on Divine Offices a matter of Formality and Custom, but of Conscience ; as appear'd by his compos'd and serious Behaviour, during the Service. It was such, as shew'd him to be in earnest, and truly affected with what he was doing.


His Religion did not spend it self all in Publick ; the Private Duties of the Closet were equally his Care ; with these he began each Morning, and to these he repair'd, as often as he entred upon any Business of Consequence, (I speak knowingly ;) and his Family were every Evening summon'd by him to Common Devotions : and in these too, his Regard for the Publick Service of the Church appear'd ; for they were express'd always in her Language.

Indeed, he was a very singular Instance of all those Domestick Virtues that relate to the good and discreet Government of a Family. He had great natural Prudence, which Experience had much improv'd ;
he

he was of a sweet Temper ; and a mighty SERM.
Lover of Regularity and Order : and, by I.
the happy Mixture of these good Quali-
ties, manag'd all his Affairs (particularly
those within doors) with the utmost Ex-
actness ; and yet, with as much Quiet
and Ease, to himself, and others, as was
possible.

Those about him grew insensibly Active
and Industrious by his Example, and En-
couragement ; and he had such a gentle
Method of reprov'g their Faults, that
they were not so much afraid, as ashamed
to repeat them. He took the surest way
to be obey'd, by being lov'd, and respect-
ed ; for he was free from any of those
rough, ungovernable Passions, which hur-
ry Men on, to say, and do very hard, or
offensive things. He had indeed a certain
Quickness of Apprehension, which in-
clin'd him a little to kindle into the first
Motions of Anger, upon some particular
Occasions : but this part of his Disposition
he had so far conquer'd, that, for a long
time before he dy'd, no one, who had
occasion to receive his Orders, did, I be-
lieve,

SERM. lieve, hear an intemperate, or harsh Word

I.  proceed from him ; or see any thing in his Behaviour, that betray'd any misbecoming degree of inward Concern.

He took care to season the Minds of his Servants with Religious Instructions ; and, for that end, did himself often read useful Discourses to them, on the Lord's Day, of which he was always a very strict and solemn Observer. And what they thus learn'd from him in one way, they did not unlearn again, in another : for he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see many Authentick Witnesses of this particular Branch of his Character.

He abounded in all the truest Signs of an affectionate Tenderness towards his Wife and Children ; and yet did so prudently moderate and temper his Passions of this kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behov'd, or became him

to perform : And therefore, tho' he ap-
pear'd to relish these Blessings as much as
any Man ; yet he bore the Loss of them,
when it happen'd, with great Composure
and Evenness of Mind.

SERM.
I.


He did also in a very just and fitting manner, proportion his Respects to all others that were any ways related to him, either by Blood, or Affinity ; and was very observant of some of them, even where he could not be determin'd by any Views of Interest, and had manifestly no other Obligations, but those of Duty and Decency, to sway him.


In what manner he liv'd with those who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to say ; not that I judge it a slight, but because I take it to be a confess'd Part of his Character, which even his Enemies (if there were any such) cannot but allow : for, however in Matters where his Judgment led him to oppose Men, on a publick Account, he would do it vigorously and heartily ; yet

SERM. the Opposition ended there, without sowing
 I. ing his private Conversation ; which was,
 (to use the Words of a great Writer) soft
 and easy, as his Principles were stubborn.

In a Word, whether we consider him as
 an Husband, a Parent, a Master, Relation,
 or Neighbour ; his Character was, in all
 these Respects, highly fit to be recom-
 mended to Men ; and, I verily think, as
 complete as any that ever fell under my
 Observation.

And all this Religion and Virtue sat
 easily, naturally, and gracefully upon him ;
 without any of that Stiffness and Con-
 straint, any of those forbidding Appear-
 ances, which sometimes disparage the
 Actions of Men sincerely Pious, and hin-
 der real Goodness from spreading its In-
 terest far, and wide, into the Hearts of
 Beholders.


There was not the least Tang of Reli-
 gious (which is indeed the worst sort of)
 Affectation in any thing he said, or did ;
 nor any Endeavours to recommend him-
 self to others, by appearing to be even
 what he really was : He was faulty on the
 other side, being led, by an Excess of
 Modesty,

Modesty, to conceal (as much as might SERM.
be) some of his chief Virtues ; which I.
therefore were scarce known to any but 
those who very nearly observ'd him, tho'
every day of his Life almost was a Wit-
ness to the Practice of them.

I need not say, how perfect a Master he was of all the Business of that useful Profession, wherein he had engag'd himself : You know it well ; and the great Success his Endeavours met with, sufficiently proves it. Nor could the Event well be otherwise : for his Natural Abilities were very good, and his Industry exceeding great, and the Evenness, and Probity of his Temper not inferior to either of them.

Besides, he had one peculiar Felicity, (which carried in it some Resemblance of a great Christian Perfection) that he was entirely contented and pleas'd with his Lot ; loving his Employment for its own sake, (as he hath often said) and so, as to be willing to spend the rest of his Life in it, tho' he were not (if that could be suppos'd) to reap any farther Advantages from it.

Not but that the Powers of his Mind

SERM. were equal to much greater Tasks ; and
 I. therefore when, in his later Years, he
 was call'd up to some Publick Offices
 and Stations, he distinguish'd himself in
 all of them by his Penetration, and Dex-
 terity in the Dispatch of that Business
 which belong'd to them, by a winning
 Behaviour, and some degree even of a
 smooth and popular Eloquence, which
 Nature gave him. But his own Inclinati-
 ons were rather to confine himself to his
 own Business, and be serviceable to Reli-
 gion and Learning, in the way, to which
 God's Providence had seem'd more par-
 ticularly to direct him, and in which it
 had to remarkably bless'd him.

When Riches flow'd in upon him, they
 made no Change in his Mind, or Manner
 of Living. This may be imputed to an
 eager Desire of heaping up Wealth ; but
 it was really owing to another Principle :
 He had a great Indifference to the Plea-
 sures of Life, and an Aversion to the
 Poms of it ; and therefore his Appetites
 being no ways increas'd by his Fortune,
 he had no Occasion to enlarge the Scene
 of his Enjoyments.


He

He was so far from overvaluing any of the Appendages of Life, that the Thoughts even of Life itself did not seem to affect him. Of its Loss he spake often, in full Health, with great Unconcern ; and, when his late Distemper attack'd him, (which from the beginning he judg'd Fatal) after the first Surprize of that sad Stroke was over, he submitted to it with great Meekness, and Resignation, as became a good Man, and a good Christian.

Tho' he had a long Illness, (considering the great Heat with which it rag'd) yet his Intervals of Sense being few, and short, left but little room for the Offices of Devotion ; at which he was the less concern'd, because (as he himself then said) he had not been wanting in those Duties, while he had Strength to perform them. Indeed, on the Lord's Day which immediately preceded this Illness, he had receiv'd the Sacrament ; and was, therefore, (we have Reason to believe) *when the Master of the House* soon afterwards *came*, prepar'd and ready to receive him.

As the Blessings of God upon his honest Industry had been great, so he was

SERM. not without Intentions of making suitable

I. Returns to him, in Acts of Mercy and
 Charity. Something of this kind he hath taken care of in his Will, drawn up at a time, while his Family was as numerous as it is now, and his Circumstances not so plentiful. One part of the Benefactions, there directed, was worthy of him ; being the Expression of a generous and grateful Mind towards the *Persons* who had most *oblig'd* him ; and of a pious regard to the *Place* of his *Education*. More he would probably have done, had not the Disease, of which he dy'd, seiz'd him with that Violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have follow'd him : Let us imitate his Example, that, when We also depart this Life we may share his Heavenly Reward, and be as well spoken of by those who survive Us !

*Now to God the Father, the Son,
 and the Holy Ghost, be ascribed
 all Majesty, Might, and Glory,
 now, and for ever. Amen.*

A Stand,

*A Standing Revelation, the best Means
of Conviction.*

A
S E R M O N

P R E A C H ' D before


Her M A J E S T Y

A T

St. JAMES'S Chapel,
On *Sunday, October 28, 1705.* being the
Festival of St. SIMON and St. JUDE.


L U K E xvi. 31.

*If they hear not Moses and the Pro-
phets, neither will they be per-
suaded, though one rose from the
Dead.*

T H E Happiest of Mankind are often S E R M.
subject to this great Infirmary, II.
That, overlooking those solid Blessings 
which they already have, they set their


SERM. Hearts upon somewhat which they want ;
 II. some untry'd Pleasure, or Advantage,
 which if they could but taste, if they
 could but obtain, they should then be
 certainly and completely blest. And yet,
 no sooner have they climbed that Hill,
 which thus determines their View at a
 distance, but a new Prospect is open'd
 to them, and they find themselves as far
 remov'd from the imaginary Point of
 Happiness, as ever.

In like manner, the Standing Evidences of the Truth of the Gospel, tho' in themselves most firm, solid, and satisfying, yet make but faint Impressions on the Minds of many Christians ; who, after all the old Miracles done by our Saviour and his Apostles, are still ready to demand new ones ; to desire, that some Special Proof should be given, some Extraordinary Application made, to Them in particular : and then, they would resign all their Scruples, believe without Doubt, and obey without Reserve. Thus do the *Ungodly reason with themselves, but not aright*, as the Lips of Truth have
 assur'd

assur'd us: For, *If they hear not Moses* SERM.
and the Prophets, neither will they be II.
persuaded, tho' one rose from the Dead. 

The Assertion is our Saviour's, tho' utter'd by him in the Person of *Abraham*, the Father of the Faithful; who, on the account of that Character, is very fitly introduc'd, in the Parable concerning the Rich Man and *Lazarus*, declaring, what Arguments and Motives are most likely to produce in Men that firm, unshaken Faith in God, of which he himself was so illustrious a Pattern.

The Parable was intended against the Voluptuaries of that Time, (such as One of the Apostles of this Day, *St. Jude*, describes throughout his Epistle;) Men, who notwithstanding they profess'd themselves *Jews*, liv'd like *Heathens*, dissolutely, without regarding any of the Rules, or Restraints of Religion; made the best of this World, and had no Hopes, no Thoughts of another. Sensual Wits they were, who, 'tis probable, took Pleasure in ridiculing the Notion of a Life to come, and saying scornfully of it, that it was a
Dark

SERM. II.  Dark invifible State, of which they knew nothing, and could not eafily believe much, till they had fome more Authentick Accounts of it, than as yet had been given them. Might they indeed receive News from thence, by an Hand that was to be rely'd on; would any of their old Companions in Vice, who had made the fad Experiment, be fo kind as to return and certify them of what he had learnt, they fhould readily give up their Affent to fo Commanding an Evidence, and fuit their Practices to that Perfuaſion: but till they ſaw ſomewhat of this Nature done, they deſir'd to be excus'd.

To confute theſe vain Reasonings and Pretences, our Saviour made uſe of that inſtructive and affecting Parable, which concludes with the Words I have read to you. I need not lay before you the ſeveral Circumſtances of that Parable: it is ſufficient, if I put you in mind, how, towards the Cloſe of it, the Rich Man is represented, lifting up his Eyes from the Place of Punishment allotted to him in the other World, diſcerning *Abraham* afar off, and
Lazarus

Lazarus together with him in Glory ; and making this Request, among others, to the blessed Patriarch, that he would please to send *Lazarus* to his five Brethren, now alive, in order to *testify unto them, lest they also* (says he) *come into this Place of Torment.* A Request, very fitly address'd to *Abraham*, the Father of the *Jewish* Nation, on the Account both of his great Familiarity and Friendship * with God, which might enable him : and his known Character of Compassion and Tenderness †, which would incline him to perform it. Nevertheless, *Abraham*, instead of indulging the Supplicant in his Desire of new Evidence, refers him to That, which his Brethren already had ; *They have Moses and the Prophets, let them hear them :* They have *Moses* and the *Prophets*, whom God, for my sake, and in Virtue of the Covenant made with Me, and my Seed, sent to their Forefathers, and by whom he reveal'd his Own Will, and their Duty in a more ample Manner, than it had been declar'd to any of my Descendants before them. This

Stand-

SERM.
II.


* 2 Chron.
xx. 7.

† If. xli. 8.
Ja. ii. 23.
Gen. xviii.
23, &c.

SERM. Standing Revelation, which They (and
 II. which none but they, and the rest of
 my Seed) enjoy, was attested in the most
 Solemn, Authentick, and Credible Man-
 ner; and is sufficient to influence their
 Faith and Practice, if they do but attend
 to it: *They have Moses and the Pro-
 phets, let them hear Them.* Not satisfied
 with this Answer, the tormented Person
 renews his Intercession, with the same
 Freedom that the *Patriarch* himself had
 once us'd in behalf of the *Sodomites*;
 representing farther to *Abraham*, 'That
 the Means of Conviction, which his Bre-
 thren enjoy'd, tho' sufficient, yet not
 having prevail'd, it would be great Cha-
 rity to try Others; and that the Expe-
 dient now propos'd, could not fail of
 Success: *Nay, Father Abraham, but if
 one went unto them from the Dead, they
 will repent.* He thought so, but *Abraham*
 knew otherwise; and therefore shuts up
 the Discourse with this full and final Re-
 solution of the Case, That, *If they heard
 not Moses and the 'Prophets, neither would
 they be persuaded, tho' one rose from the
 Dead.*


Dead. The Meaning of which Words, SERM.
when cast into a General Proposition, is, II.
that “ They, who are not induc’d to Be-
“ lieve and Live as they ought to do, by
“ those Discoveries which God hath made,
“ and those Commands which he hath gi-
“ ven to them in Scripture; would stand
“ out against any Evidence, any Appli-
“ cation whatsoever; even that of a Mes-
“ senger, sent Express from the other
“ World, to inform, and reclaim them.

This is, I confess, a very surprizing Truth, and not likely to be entertain’d readily, upon the first proposal. That I may therefore set it in as clear a Light as is possible, I shall endeavour, in what follows,

- I. To State and Limit the due Extent of it.
- II. To confirm the Truth, so stated, by various Arguments and Reflections. After which, I shall,
- III. Deduce some Inferences from it.

As

SERM. As to the Extent of this Assertion, we


II. may observe,


- I. *First*, That it is evidently to be understood of such Persons only, as are placed in the same Circumstances with the *five Brethren* in the Parable; such, consequently, as have been born, where the True Religion is profess'd, and bred up in the Belief of it; have had all the early Prejudices of Education on the side of Truth, and all manner of Opportunities and Advantages towards acquainting themselves with the Grounds of it; and yet, notwithstanding all these Advantages, have shut their Eyes against it, and withstood its Force. For, as to others, who have liv'd under the guidance of Reason alone, without the Assistance of Supernatural Light, it is highly probable, that tho' *Moses* and the Prophets, [the Tenor of a Divine Revelation] when first propos'd to them, should not; yet Miracles, or a Message from the Dead, would persuade them; according to what is elsewhere laid down by our Saviour; That, *If the mighty Works,*

Works, which were done in Chorazin and Bethsaïda, had been done in Tyre and Sidon, they would have repented in Sack-cloth and Ashes.

SERM.
II.


Secondly, Neither is the Assertion to be rigorously extended to All those, who have been educated under the Influence of a Divine Revelation, and yet liv'd in Opposition to the Rules of it: for there is great Reason to believe, that there are many Persons, who through the Heat of their Lusts and Passions, through the Contagion of Ill Example, or too deep an Immersion in the Affairs of Life, swerve exceedingly from the Rules of their Holy Faith; and yet would, upon such an extraordinary Warning as is mention'd in the Text, be brought to comply with them. But this Truth is pointed chiefly, if not solely, upon Sinners of the first Rate, who have cast off all Regard for Piety and Goodness; have set up for a Life of Sense, and are Wicked by Principle; for such likewise those *Five Brethren* were; they liv'd in the same Degree of Luxury and Uncharitableness, as their
dead

SERM. dead Brother had done ; they *heard not*
 II.  Moses *and the Prophets*, believ'd nothing
 of Religion, of its Threatnings, or its
 Promises ; look'd upon all Revelation as
 a Cheat, and all Pretenders to it, as Im-
 postors. Of such as these we may sup-
 pose the Text to affirm, that even a Mes-
 sage from the Dead would not be suffici-
 ent to reclaim them. We may observe,

Thirdly, That even of these profligate
 Creatures themselves it is not said, That
 so ~~astonishing~~ a Scene would make no
 manner of Impression, would have no
 present Influence upon them ; but only,
 That it would not produce a lasting Effect,
 nor work an intire Conversion. It is cer-
 tain, that they would be very much rous'd
 and awaken'd by such a Sight ; but they
 would not, however, be convinc'd, and
 reform'd ; *ὃ μὴ περιδήσουσιν*, says the Original ;
 an Expression of some force, which
 our *English* Translation doth not fully
 reach, and which plainly signifies, that
 they would not be so far wrought upon,
 as to change their whole Mind, and Course
 of Life, and become New Creatures.

Regard

REGARD being had to these several Restrictions, the Doctrine of the Text may, I think, be more fully represented to you after this Manner: That where Men
“ have been brought up in the firm Be-
“ lief of a Divine Revelation, and have
“ afterwards shaken it off, have reason’d
“ themselves not only into a Disbelief,
“ but a Contempt of it, and given them-
“ selves up to *commit Iniquity with Greed-*
“ *iness*; in such a case, the standing
“ Ordinary Means of Conviction failing
“ to influence them, it is not to be ex-
“ pected, that any extraordinary Means,
“ of what kind soever, should be able to
“ do it; no, not tho’ One should come
“ from the Dead, on purpose to warn
“ them of their Danger. For, however
“ such a Message might startle and amaze
“ them at the first, might for a while put
“ new Thoughts, new Resolutions into
“ them; yet it would work no Total
“ Change: They, who were absolute
“ Infidels before such a Message, would,
“ in all probability, continue Infidels
“ still.

SERM. Which Truth, thus largely explain'd
 II. and stated, I proceed now, under my

II.
 II.

Second General Head, to confirm, by various Arguments and Reflections. And

First, we will suppose, that such a Message from the Dead, as That, for which the Rich Man here intercedes, is really in itself an Argument of greater Strength and Force to persuade a Sinner out of the Error of his Ways, than any Standing Revelation, however so well attested and confirm'd: I will shew, nevertheless, that it would not be comply'd with. Because

1st, It is not for want of Strength, that the Standing Ordinary Ways of Proof are rejected, but for want of sincerity and a disinterested Mind in those to whom they are propos'd; and the same want of Sincerity, the same Adhesion to Vice, and Aversion from Goodness, will be equally a Reason for their rejecting any Proof whatsoever. The Evidence they had before, was enough, amply enough to convince them; but they were resolv'd not to be convinc'd: and to Those, who are resolv'd not to be convinc'd, all Motives,
 all


all Arguments are equal. He that shuts his Eyes against a small Light, on purpose to avoid the Sight of somewhat that displeases him, would (for the same reason) shut them also against the Sun itself; and not be brought to see that, which he had no mind to see, let it be plac'd in never so clear a Light, and never so near him. The Truth is, such a Man understands by his Will; and believes a Thing True, or False, merely as it agrees, or disagrees with a Violent Inclination: and therefore, whilst that Inclination lasts in its Strength, he discerns nothing of the different degrees of Evidence, nor distinguisheth at all between a Weak Motive and a Strong one. But,

2dly, A Motive, however stronger in itself than Another, may yet make a weaker Impression, when employ'd, after that the Motive of less, tho' sufficient, Strength hath been already resisted. For the Mind doth, by every degree of affected Unbelief, contract more and more of a general Indisposition towards Believing: so that such a Proof, as would



SERM. have been closed with certainly at the
 II. first, shall be set aside easily afterwards,
 ~~~~~ when a Man hath been us'd to dispute  
 himself out of plain Truths, and to go  
 against the Light of his own Understanding.  
 'Tis in Infidelity, as in a vicious  
 Course of Life; a sturdy, hardned Sinner  
 shall advance to the utmost pitch of Im-  
 piety with less Difficulty, less Reluctance  
 of Mind, than perhaps he took the first  
 Steps in Wickedness, whilst his Conscience  
 was yet Vigilant and Tender. Should  
 therefore the Evidence of one arising from  
 the Dead, be in itself more powerful than  
 that of the Standing Gospel-Proofs, yet,  
 we see, it would operate as little, or less  
 than they, upon a Person who had be-  
 fore hand rejected those Proofs. Nay,  
 3dly, The peculiar Strength of the Mo-  
 tive may of itself perhaps contribute to  
 frustrate the Efficacy of it; rendring it  
 liable to be suspected by him to whom  
 it is addressed. He is conscious, how little  
 he hath deserv'd so Extraordinary a Pri-  
 vilege; how much rather he hath deserv'd  
 to have the Ordinary Means of Grace  
 with-



withdrawn, which he hath so long baffled SERM.  
and defy'd: and he will, therfore, as II.  
soon as his first Surprize is over, justly   
begin to wonder, how such a Favour  
came to be bestow'd on him; why God  
should, for his Sake, do what was never  
before done, since the Foundations of  
the World were laid; should reverse the  
Laws of Nature merely to produce an  
Effect, which tends rather to spread the  
Interests of Irreligion, than to stop the  
Growth of it; which encourages Men to  
be as vicious as they can, in order to qua-  
lify themselves for God's greatest Indul-  
gences and Mercies: for that (he well  
knows) is his only Qualification. He will  
conclude therefore, That there must have  
been some Mistake, or Delusion in the  
Matter. It might be a mere Dream which  
he saw, the Imagery of a melancholick  
Fancy; such as now and then presents  
itself to musing, thoughtful Men, when  
their Spirits are low, and the Spleen hath  
gotten Possession of them; and such as  
they mistake at that Time for a Reality,  
tho' they are afterwards satisfy'd, that it

S P R M. had no Existence any where, but in their  
 II. Own disorder'd Imagination.



Or, If he cannot help Believing, that such things he saw and heard, he may still have room to believe, That what this Airy Phantom said, is not absolutely to be rely'd on: for it might be one of those Ill-Natur'd Beings, who are at Enmity with Mankind, and do therefore take Pleasure in disturbing and perplexing their Minds, and filling them with vain and groundless Terrors. Or it might, after all, be one of his jocund Unbelieving Acquaintance [now alive,] dress'd up in such a Form, and acting such a Part, on purpose to get the Advantage of his Credulity, and to expose him.

But whoever, or whatever it was, 'tis not conceivable that it should be indeed that very Person, whose Shape and Voice it assum'd: for if there be any such thing as Hell, he is certainly tormented in the Flames of it. And while he is so, can it be imagin'd that he should either be enough at Ease, or have Concern and Compassion enough for his surviving Friends,

to contrive such Expedients for their Recovery? and by that means defeat himself of the Pleasure he may one day hope for in their Company? Damn'd Spirits do not, surely, use to entertain such charitable Designs: They must needs be all Envy, Despair, and Rage; and have to much of a Diabolical Nature in them, as to wish rather, that all Men should share, than endeavour that any should escape, their Torments.


For these and many other Reasons, which the Evil Spirit, who is ever ready to assist Men's Doubts on these Occasions, will be sure to infuse, he'll suspend his Judgment of this strange Event a while, till he hath consider'd farther of it. In the mean time, during this suspense, the Heat of the Impression abates, and that of his Lusts and Passions returns; and then 'tis odds but the Scale turns at last on Nature's Side, and the Evidence of one or two Senses gives Way to the united Bent and Tendency of all the five. Especially, if it be consider'd,

SERM.


II.



4thly, How far these Suspensions of his will be improv'd and heighten'd by the Raillery and Laughter, he will be sure to meet with, on this Head, from his old Friends and Companions. We may imagine, what Reception they would give to such a Story, and the Teller of it; how many pleasant and gay Things they would say on this Occasion: which will have so much the keener Edge, in the present Case, because they are turn'd upon One, who, 'tis probable, hath taken the like Liberties before; hath himself laugh'd with them on this very Supposition as loudly, and ridicul'd such *Idle Tales*, as heartily as any Man. They will be sure, therefore, to put him in mind of his own waking Thoughts, e'er these Dreams had as yet made their Impression on his Fancy, and to encounter him with those Reasonings, and that Scorn, with which he us'd to encounter others, on the like Occasions; till they have made him ashamed first to Vouch the Truth of the Relation, and afterwards even to Credit it. For, when a Man is surrounded on all Sides with Opposition

fition and Contempt for believing, what SERM.  
he himself would not have believ'd, upon II.  
the Relation of another; and what, for   
his Vices sake, he passionately wishes he  
may not have Reason to believe; 'tis not  
hard to imagine, how he may be brought  
to give up the clearest Evidence, and suffer  
himself to be disputed out of his Senses.  
But if all these Engines fail of doing the  
Work; yet,

*Lastly*, Time, and a Succession of other  
Objects will bring it about. Every day  
the Impression loses somewhat of its Force,  
and grows Weaker, till at length it comes  
to lie under the same Disadvantage with  
the Standing Proofs of the Gospel, that is,  
to be distant; and, accordingly, to operate  
also (as those, and all other distant things  
do) but faintly upon careless unawaken'd  
Minds. They, who attend sick Beds, will  
tell you, how often they have met with  
Cases not unlike this; wherein Men, upon  
the near Approach of Death, have been  
rouz'd up into such a lively Sense of their  
Guilt, such a passionate degree of Concern  
and Remorse, that, if ten thousand Ghosts  
had

SERM. had appear'd to them, and Hell itself had  
II. been laid open flaming to their View,  
 they scarce could have had a fuller Con-  
viction, or a greater Dread of their Dan-  
ger: and yet, no sooner had their Distem-  
per left them, but their good Thoughts  
and Resolutions began to leave them too ;  
till they had at last, perhaps, forgotten  
their first Fears and Agonies as much, as  
if they had never felt them ; their solemn  
Vows and Promises as thoroughly, as if  
they had never made them. Thus, in all  
likelihood, would it be with a Libertine,  
who should have a Visit made to him from  
the other World : the first Horror and  
Astonishment it rais'd, would go off by  
degrees, as new Thoughts, new Diver-  
sions came on ; it would be driven out  
by Business, or Pleasure, or the various  
Accidents of Life, that might afterwards  
befall him ; till, at last, he came, perhaps,  
to reflect upon it, with as much Indiffe-  
rence, as if it were a Story only, which  
he had heard, or read, and which he  
himself was no ways concern'd in.

Hitherto


Hitherto I have suppos'd, That the Evi- SERM.  
dence of one risen from the Dead, hath II.  
really the Advantage, in point of Force  
and Efficacy, of any Standing Revelation,  
how well soever attested and confirm'd ;  
and, proceeding on that Supposition, I  
have endeavour'd to shew, That such Evi-  
dence, however in itself forcible, would  
certainly not be comply'd with. But the  
Truth is, and, upon a fair Balance of the  
Advantages on either Side, it will appear,  
That the common Standing Rules of the  
Gospel are a more probable and powerful  
Means of Conviction than any such Mes-  
sage, or Miracle: And that,

*First*, For this plain Reason, Because  
they include in them that very kind of  
Evidence, which is suppos'd to be so  
powerful ; and do, withal, afford us se-  
veral other Additional Proofs, of great  
Force and Clearness.

Among many Arguments, by which  
the Truth of our Religion is made out to  
us, This is but One, That the Promul-  
gers of it, *Jesus Christ*, and his Apostles,  
did that very thing which is requir'd to  
be


SERM. be done ; rais'd Men and Women from  
 II. the dead, not once only, but often, in an  
 indisputable Manner, and before many  
 Witnesses. St. *Peter* rais'd *Dorcas* : Our  
 Saviour rais'd the Ruler's Daughter, the  
 Widow's Son, and *Lazarus* ; the first of  
 these, when she had just expir'd ; the se-  
 cond, as he was carried to the Grave on  
 his Bier ; and the third, after he had been  
 some time buried. And having, by these  
 gradual Advances, manifested his Divine  
 Power ; he at last exerted the highest, and  
 most glorious Degree of it ; and rais'd  
 Himself also, by his own All-quicken-  
 ing Virtue, and according to his Own express  
 Prediction. We did not indeed see these  
 things done ; but we have such authentick  
 Accounts of them, that we can no more  
 doubt of their Reality, than if we had  
 actually seen them. For tho' no Evi-  
 dence affects the Fancy so strongly as that  
 of Sense ; yet there is Other Evidence,  
 which gives as full Satisfaction, and as  
 clear a Conviction to our Reason ; so that  
 there are some distant Matters of Fact, of  
 the Truth of which we are as certain, as



we are of what happens before our Eyes ; S E R M.  
the concurring Accounts of many such II.  
Witnesses, as were every way qualified   
to inform us, and could have no Interest  
in deceiving us, and seal'd the Truth of  
their Testimony with their Blood, ren-  
dering it (*Morally*, as we speak, or, as we  
might speak) *Absolutely* impossible that  
these things should be false. And what  
can we say more for the Evidence that  
comes by the Senses? for can any thing  
be more certain than That, which 'tis im-  
possible should not be true? And of this  
nature are many of those miraculous Facts,  
upon which the Truth of our Religion is  
founded ; particularly, that most important  
Miracle of all, the Resurrection of our  
Lord : It is so convincingly attested, by  
such Persons, with such Circumstances,  
that They, who give themselves leisure to  
consider and weigh the Testimony, at what  
Distance soever they are placed from the  
Fact itself, cannot help closing with it ;  
nor can they entertain any more Doubt  
of the *Resurrection*, than they do of the  
*Crucifixion* of *Jesus*. And therefore, I  
say,


SERM. say, if this Miracle of Christ's Rising from  
 II. the Dead *heretofore* be not sufficient to  
 convince a resolv'd Libertine; neither  
 would the Raising of one *now* from the  
 Dead be sufficient for that Purpose; since  
 it would only be, the doing that over a-  
 gain which hath been done already, and  
 of the Truth of which (all things con-  
 sider'd) we have as much Reason to be  
 satisfied, as if we our selves had stood by  
 and seen it.

Thus far the Old Standing Proofs of  
 the Gospel, and the New Miracle demand-  
 ed, are (in reality and right Reason)  
 Equal; and should therefore (reasonably)  
 have equal Influence and Effect. But there  
 are also several other Accessory Proofs,  
 by which the Truth of the Gospel was  
 farther demonstrated. It was attested by  
 Miracles of all sorts, done in great va-  
 riety and Number; by the visible centring  
 of all the Old Prophecies in the Person of  
 Christ, and by the Completion of those  
 Prophecies since, which He himself ut-  
 ter'd; by the Holy and Unblemish'd Lives,  
 the Exemplary Sufferings and Deaths of  
 the

the Publishers of this Religion, and by the SERM.  
surpassing Excellence of that Heavenly II.  
Doctrine which they publish'd; finally,   
by the miraculous Increase of the Professors of Christianity, without any visible Grounds and Causes, and contrary to all Human Probability and Appearance. Now, if the Proof of a Future State, by an immediate Appearance of one from the Dead be (in truth, and at the bottom) but equal, to that single Proof of Christianity, taken from our Lord's Resurrection; how much inferior must it be to these several Proofs United? And therefore, how little Probability is there, that He, who is not wrought upon by the one, would be convinc'd by the other? But I have not time to pursue this fruitful Head of Argument as far as it deserves; by displaying, first, the General Evidences of our Religion, in all their Force and Brightness, and then, comparing them with That of a particular Apparition; and, by this means, Calculating, as it were, the several Degrees of Credibility and Conviction, by which the One surpasseth the Other.

Such

SERM. Such an Attempt would carry me beyond

II. the Bounds of a single Discourse. I have  
 Room only at present to suggest a General Reflection or two, which may contribute to illustrate this Point; and proceed therefore to observe,

*Secondly,* Another great Advantage which the Standing Proofs of the Gospel have over such an Extraordinary Appearance; that this hath all its Force at once, upon the first Impression, and is ever afterwards in a declining State; so that the longer it continues upon the Mind, and the oftner it is thought of, the more it loses: whereas Those, on the contrary, gain Strength and Ground upon us by Degrees; and the more they are consider'd and weigh'd, the more they are approv'd.

There is a like Difference between the ways in which these several Proofs operate, as there is between the several Impressions made upon thoughtful Minds by the Works of Art, and Nature. The Works of Art, which are extremely nice and curious, strike and surprize us most upon the first  
 View;

View ; but the better we are acquainted with them, the less we wonder at them : Whereas the Works of Nature will bear a Thousand Views, and Reviews, and will still appear new to us ; the more frequently and narrowly we look into them, the more occasion we shall have to admire their fine and subtle Texture, their Beauty, and Use, and excellent Contrivance. The same we may say of the Standing Evidences of the Gospel ; every time they are consider'd and enquir'd into, they gain upon sincere unbiass'd Minds, appear still more reasonable and satisfactory than before, and more worthy every way of that inimitable Power and Skill which wrought them : And, on that Account, they are, doubtless, better contriv'd to work a rational, a deep, and durable Conviction in us, than those astonishing Motives, which exert all their Force at once, upon the first Proposal. An Argument, that is some time working its way into the Understanding, will at last take the futer hold of it ; as those Trees, which have the slowest Growth, are, for that

SERM.

II.



SERM. Reason, of the longest Continuance. To

II. all which, we may add, in the



*Third* place, That, let the Evidence of such a particular Miracle be never so bright and clear, yet it is still but *Particular*; and must, therefore, want that kind of Force, that Degree of Influence, which accrues to a Standing *General* Proof, from its having been try'd and approv'd, and consented to by Men of all Ranks and Capacities, of all Tempers and Interests, of all Ages and Nations. A wise Man is then best satisfy'd with his own Reasonings and Persuasions, when he finds that wise and considering Men have in like Manner reason'd, and been in like Manner persuaded; that the same Argument, which weighs with him, has weigh'd with Thousands, and Ten thousand times ten thousands before him; and is such as hath borne down all Opposition, where-ever it hath been fairly propos'd, and calmly consider'd. Such a Reflection, tho' it carries nothing perfectly decisive in it, yet creates a mighty Confidence in his Breast, and strengthens him much in his Opinion.

Where-

Whereas He, who is to be wrought upon by a special Miracle, hath no Helps, no Advantages of this kind toward clearing his Doubts, or supporting his Assurance. All the Force of the Motive lies entirely within itself; it receives no Collateral Strength from external Considerations; it wants those degrees of Credibility that spring from Authority, and concurring Opinions: which is one Reason why (as I told you) a Man is capable of being disputed out of the Truth and Reality of such a Matter of Fact, tho' he saw it with his Eyes. SERM.  
II.

This therefore is a farther Advantage, which the Standing Proofs of a Revelation have over any occasional Miracle; That, in the admitting such Proofs, we do but fall in with the General Sense and Persuasion of those among whom we converse: whereas we cannot affirm the Truth of such a Miracle, without incurring the Scorn and Derision; at least, not without running cross to the Belief and Apprehension, of the rest of Mankind; a Difficulty, which (as hath been already shewn) a mo-


SERM. deſt and good Man is ſcarce able, but a  
 II. Man addiſted to his Vices, is neither able  
 nor willing, for the meer ſake of Truth,  
 to encounter.

Let us lay theſe ſeveral Reflections together, and we ſhall find, “ That even a  
 “ Meſſage from the other World is not an  
 “ Argument of ſuch invincible Strength,  
 “ but it would be reſiſted by ſuch as had  
 “ before-hand reſiſted the General Proofs  
 “ of the Goſpel; and that our Saviour  
 “ therefore utter’d no Paradox, but a  
 “ great, a clear, and certain Truth, when  
 “ he ſaid, That they who *hear not Moſes*  
 “ *and the Prophets, will not be perſuad-*  
 “ *ed, though one roſe from the Dead.*”  
 From which Truth it is now Time, as  
 my

III. *Third* General Head directs, to deduce  
 the ſeveral *Inferences*, which I intended.  
 And,


*Fiſt*, We learn from hence, what is  
 the true Uſe and End of Miracles: They  
 are not private, but publick Proofs; not  
 Things to be done *in a Corner*, for the  
 ſake of ſingle Perſons, but before Multi-  
 tudes,



tudes, and in the Face of the Sun. Again, SERM.  
They are Signs to those who believe not, II.  
not to those who believe: I mean, that   
the Great, the Chief End of them is, to  
establish the Truth of a New Revelation  
in those Countries where, and at the  
Time when, it is first promulg'd and pro-  
pagated; not to confirm Men in the Be-  
lief of it, after it is sufficiently establish'd.  
Miracles are the immediate Act of Om-  
nipotence; and therefore, not to be em-  
ploy'd, but where the Importance of the  
Occasion requires them: much less are  
they to be employ'd, where they are nei-  
ther requisite, nor likely to succeed; as  
the Case is, where Persons, who are not  
convinc'd by the Old Miracles, demand  
New ones. It follows from hence,

*Secondly*, That we have great reason to  
look upon the high Pretensions which the  
*Roman* Church makes to Miracles, as  
groundless, and to reject her Vain and Fa-  
bulous Accounts of them. Half the Saints,  
which have place in her peculiar Calen-  
dar, were, if you will believe Her, con-  
verted by Miracles: Apparitions, Visions,


SERM. and Intercourses of all kinds between the

II. Dead and the Living, are the frequent  
 and familiar Embellishments of those pious Romances, her Legends; which exceed the Scripture it self in Wonders, and do, indeed, by that Means, contradict the Doctrine and Design of it: for, where *Moses* and the Prophets are receiv'd, there, a continu'd Succession of Miracles is needless; and consequently, not to be expected, believ'd, or pretended. It may be a

*Third Use* of what hath been said, To take an Occasion from thence of Considering, how *sure the Foundation of God standeth*, [*that Foundation of the Apostles and Prophets, upon which the Church is built, Jesus Christ himself being the Head Corner-Stone*, as the *Collect* for this Day speaks;] how very Strong and Irrefragable the first Evidences of Christianity needs must be, since they appear (both from Reason and Revelation) to be such, as that They who resisted them, would resist every thing besides them. But this is sufficiently understood from the whole


TENOR

Tenor of the preceding Argument : Which SERM.  
 instructs us also, in the II.


*Fourth* place, to condemn the Folly and   
 Impiety of those Persons (for such there  
 have been) who have obliged themselves  
 to each other, to appear after Death, and  
 give an Account of their Condition in  
 another World ; and the worse Use that  
 hath been made of these Ill Contracts,  
 when the surviving Party hath hardned  
 himself in his Wickedness, upon the  
 Other's Failure. It is stupidly foolish, thus  
 to venture our Salvation upon an Experi-  
 ment, which we know not whether God  
 will suffer, and which, we have all the  
 Reason imaginable to think, he will not  
 suffer to take place. It is highly Impious  
 to resolve to persist in our Unbelief, till  
 something more is done for our Convic-  
 tion, than God hath thought fit should  
 be done, for the Conviction of any Man  
 in our Circumstances. An Apostle, in-  
 deed, once said, *Except I shall see in* John xx.  
*his Hands the Print of the Nails, and* 25.  
*put my Finger into the Print of the*  
*Nails, and thrust my Hand into his Side,*

SERM. *I will not believe*; and God was pleased  
 II. to stoop to his Request, and to plant Faith  
 ~~~~~ in his Heart by such an Experiment. But  
 it was on the Account of the Publick
 Character he was to bear, as an Apostle;
 that is, a Witness of the Resurrection of
 Christ to the rest of the World; and it
 might therefore be fit, that he himself
 should, in a very particular and extraor-
 dinary Way, be satisfy'd of it; not merely
 for his Own sake, but for the sake of all
 Those who should hereafter believe in
 his Testimony. The manner of his Con-
 viction was design'd, not as a peculiar Pri-
 vilege to Him; but as a standing Miracle,
 a lasting Argument for the Conviction of
 Others, to the very End of the World.
 Besides, though slow of Belief, he was
 at the Bottom honest and sincere; not
 led into those Doubts which he enter-
 tain'd, by his Lusts and Vices; not a
 Revolter from the Truth which he had
 once embrac'd: And They, therefore,
 have no Reason to expect to be favour'd
 as He was, who stand not possess'd of any
 One of those Qualifications that belong'd

to Him, but are (generally speaking) the S E R M.
very Reverse of his Character. II.


Fifthly, From the same Truth we may 
also be taught to correct a Vain Thought,
which we are sometimes apt to entertain :
That, if it had been our Lot to converse
with Christ and his Apostles, and to be
Eye-Witnesses of their Miracles; we
should, by such an Advantage, have been
secur'd from any Degree of Doubt, or In-
fidelity: Whereas certain it is, that They,
who at this Distance from the first Rise
of the Gospel, after weighing the several
Evidences of it, waver in their Faith,
would have waver'd though they had
seen the first Promulgers of it work Won-
ders. Even that Sight itself did not hinder
many, to whom the Gospel was first
preach'd, from *turning it into Lascivious-
ness, and denying the Lord Jesus*, as
St. Jude complains. Deceiv'd we are, if
we think, that God hath not furnish'd
every Age of the Church with sufficient
Inducement to embrace the Faith; and
the latest Ages, perhaps, with the strongest
Inducements to it. Indeed, the Lustre of
the Primitive Miracles is now wanting to

SERM. us: but then we are freed from several


II. Inconveniences, under which the first
 Christians labour'd, and we enjoy likewise
 several Advantages which they wanted.
 We have no Original Prejudices against
 the Gospel to subdue, as They had; for
 we have been educated in the Belief of
 it: We are not tempted, as They were,
 to revolt from it, by the Dread of Dan-
 gers and Death; for all manner of En-
 couragements attend Our Profession of it.
 The miraculous Success of the Apostles
 Teaching, and the Accomplishment of
 many of their Predictions, which to those
 early Christians were Matters of Faith on-
 ly, are to Us Matters of Sight and Expe-
 rience. And we, that live at the greatest
 Distance from the Age of the Apostles,
 have in this the Advantage of such as
 were much nearer to them: That even
 these last and worst of Times have pro-
 duced the best Apologies for our Faith,
 the most Accurate, and Rational, and
 Unanswerable Accounts of the Truth of
 Christianity. To apply, therefore, the
 Words of *Solomon* to the present Case;
Say not thou, What is the Cause that the
Former


Former Days were better than these? for S F. R. M.
thou dost not enquire wisely of this thing. II.

The *Last* Inference, which the Doctrine deliver'd suggests to us, is, That we should be invited from thence to magnify and to adore the Divine Wisdom, which hath so order'd the first Proofs and Evidences of our Faith, that they will be equally satisfactory and convincing to the End of the World. *I know* (saith the Wise Man) *that whatsoever God doth, it shall be* ^{Ecc. iii.} ^{14.} *for ever : nothing can be put to it, nor any thing taken from it ; and God doth it, that Man should fear before him.* Accordingly, he hath propos'd a Standing Revelation, so well confirm'd by Miracles, once for all, that it should be needless to recur to them, ever afterwards, for the Conviction of any Man, who was born within the Pale of Christianity. This was the shortest, the fittest, and wisest Way that could have been taken ; the best suited to the Majesty of God, and to the other Methods of his Providence ; and the best accommodated also to the Nature, Capacities, and Interests of Men. It had been below him, by an immediate Interposition
of

SERM. of his Omnipotence, to have been appealing every day to his Creatures for the
 II.  Truth of his Religion; an Endless, and an Unbecoming Task, to be put upon offering Supernatural Proofs, for the Conviction of impious Men, as often as their Infidelity should be pleas'd to demand them! Not so doth he proceed in the Government of the Natural World: He made it, indeed, at the first, after a Miraculous and Incomprehensible manner; but he steers and directs the Affairs of it, ever since, by standing Rules and Laws, and by the Ordinary Ministry of Second Causes. With Equal Wisdom hath he temper'd the Conduct of the Moral World also: for tho' he usher'd in the Mosaic, and Christian Institutions, by a great Variety of amazing Signs and Wonders; yet, as soon as the Truth of those Revelations was thus illustriously manifested, and the Accounts of these things were committed to Writing, Miracles in great measure ceased; and the Appeal afterwards was to the written Word, [*to the Law, and to the Testimony,*] which supply'd the Room of them.

Indeed,

Indeed, Motives that address themselves SERM.
coolly to our Reason, are fittest to be em- II.
ploy'd upon Reasonable Creatures: It is 
no ways congruous, that God should be
always frightening and astonishing Men in-
to an Acknowledgment of the Truth,
who were made to be wrought upon by
calm Evidence, and gentle Methods of
Persuasion. Should such a Miracle as that
which is mentioned in the Text, be in-
dulg'd to One, Others would think them-
selves equally entitled to it; and, if in-
dulg'd to many, it would no longer have
the Effect of a Miracle, its Force and In-
fluence would be lost by the Frequency
of it. Or, supposing it to continue in its
full Strength, how often soever repeated;
yet the Faith it produc'd would not be so
free and voluntary an Act, as That ought
to be, to which are annex'd all the Glo-
rious and Invaluable Privileges of Believ-
ing. In a word, Good men have no need
of a Miracle; for they are convinc'd,
without it: And it would be of danger-
ous Consequence to the Bad: for They,
we find, would not, even with it, be
convinc'd. And therefore, the Allow-
ance

SERM. **ance** of such a Favour to them, would
 II.  serve only to render them more Obdu-
 rate and more Inexcusable; it would en-
 haunce their Guilt, and increase their
 Condemnation.

Let us then, from these, and such Con-
 siderations as these, be led to reverence
 the Infinite Wisdom and Goodness of God
 in all his Transactions with Men! Let us
 learn, not to dispute the Methods of his
 Providence; but humbly and implicitly
 to acquiesce in them, and to adore them.
 Let us satisfy ourselves, That every thing
 is certainly order'd by Him after the aptest,
 and best, and most becoming Manner,
 tho' our first Apprehensions should suggest
 otherwise to us; and that no Contrivance,
 no Policy, no Prudence whatsoever can,
 in any respect, deviate from his Scheme,
 without leaving us in a much worse Con-
 dition than it found us! For, "

*Great and marvellous are thy Works,
 Lord God Almighty! Just and True
 are all thy Ways, thou King of Saints!*

To thee, (Father, Son, and Holy Ghost)
 be render'd, as is most due, all pos-
 sible Honour, Adoration, and Praise,
 now, and for ever! A



A
S E R M O N

PREACH'D in the
GUILD-HALL Chapel,
LONDON, Sept. 28. 1706.

Being the Day of the
E L E C T I O N
Of the Right Honourable the
L O R D M A Y O R.



TO the RIGHT HONOURABLE
Sir THOMAS RAWLINSON;
LORD MAYOR of the City of LONDON.

My LORD,

QUIET at Home, and Conquest A-
broad, are two of the greatest Bless-
ings that can happen to a People; and
these have remarkably distinguish'd the
Year of Your Lordship's Magistracy:
which, as it hath been a continued Scene
of Victories and Successes, so it began,
and ended, without any of those unna-
tural Struggles for the Chair, which have
so long and often disturb'd the Peace of
this great City. That those Passions,
which seem now to be somewhat calm'd,
may be entirely laid asleep, and never more
awaken'd: that the City may flourish in
Trade and Wealth, and all Manner of
outward Advantages; particularly, that
it may never want such Magistrates to
guide and govern it, as Your Lordship
and your worthy Successor, is the sincere
Wish, and hearty Prayer of,

My LORD,

Your most Obedient, Humble Servant,

FR. ATTERBURY.


JOB

JOB XXIX. 14.

*I put on Righteousness, and it
cloathed me; my Judgment was
as a Robe, and a Diadem.*

JOB's Reflections on the flourishing SERM. III.
Estate he had once enjoy'd, did at the same time afflict, and encourage him. Doubtless, it encreas'd the Smart of his present Sufferings, to compare them with his former Happiness: and yet a Remembrance of the good Use he had made of Prosperity, contributed to support his Mind under the heavy Weight of Adversity which then lay upon him. He had been a Person, not only of great Opulence, but Authority; a Chief Magistrate in the Place where he dwelt; as appears from several Passages in the Book which bears his Name: and he had (it seems) executed that high Office justly and honourably; with great Satisfaction to himself, and with the Universal Ap-

SERM. pause of his Country. To this Consideration


III.  ration therefore he retreats, in the midst of all his Pressures, with Comfort and Confidence; in this Thought, notwithstanding the sad Afflictions with which he was overwhelm'd, he mightily exults and triumphs. For hear, how he expresses himself on this Occasion, in the Verses next to that of the Text! *I deliver'd the Poor that cry'd, says he; the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish came upon me; and I caused the Widow's Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lame; I was a Father to the Poor, and the Cause which I knew not, I searched out: and I brake the Jaws of the Wicked, and pluck'd the Spoil out of his Teeth.* One would imagine these to be the Expressions of a Man, bless'd with Ease, and Affluence, and Power; not of one, who had been just stripp'd of all those Advantages, and plung'd in the deepest Miseries, and was now sitting Naked, upon a Dunghill! *But the Spirit*
of

of a Man will sustain his Infirmities; SERM.
 the Consciousness of Integrity, the Sense III.
 of a Life spent in doing Good will enable a Man to bear up under any Change of Circumstances; and, whatever his outward Condition may be, is such an inward Spring of Contentment and Pleasure, as cannot fail. This was that, which not only arm'd the Mind of *Job* with Humility and Fortitude, but fill'd it also with those pleasing Reflections which the Words I have read to you, contain. Therein he particularly mentions, and values himself upon, the Compassion, and Readiness, and Zeal, with which he had apply'd himself to relieve the injur'd and afflicted; the Impartiality he had observ'd, the great Diligence he had us'd, and the fearless Courage he had shewn, in the Administration of Justice: He adds also, in the Words of the Text; *I put on Righteousness, and it cloathed me; my Judgment was as a Robe, and a Diadem*; that is, my chief Delight, my greatest Honour, and Happiness lay in thus discharging the Duties of my Station; so
 G 2 that,

SERM. that, in Comparison of it, I undervalu'd
 III. all the Ensigns of Authority which be-
 long'd to me, all the Pomp and Splen-
 dor of Life with which I was surrounded.

The Words therefore will afford us
 a proper Occasion of considering,

- I. *First*, What a Publick Blessing a good Magistrate is: for it is on this Supposition, that the Reflections, which *Job* here makes to his own Comfort and Advantage, are built.
- II. *Secondly*, The Regard that is justly paid the Magistrate, on this account, in those outward Marks of Distinction and Honour with which he is attended. These have their Uses, with respect both to Him, and to the Community over which he presides. However, he must remember, always, in the
- III. *Third* place, That the Chief Honour of the Magistrate consists in maintaining the Dignity of his Character by suitable Actions,

Actions, and in discharging the high Trust SERM.
that is repos'd in him, with Integrity, III.
Wisdom, and Courage. Then doth he 
appear most Venerable, and every way
Valuable, when, with upright *Job*, he
can truly say, *I put on Righteousness, and*
it clothed me; my Judgment was as a
Robe, and a Diadem.


We may, I say, in the

First place, Take Occasion from hence 1.
to consider, What a Publick Blessing a
good Magistrate is. The Virtues of pri-
vate Persons, how bright and Exemplary
soever, operate but on Few; on those
only who are near enough to observe,
and inclin'd to imitate them. Their Sphere
of Action is narrow, and their Influence
is confin'd to it. But a just and wise Ma-
gistrate, is a Blessing as extensive as the
Community to which he belongs; a Bless-
ing, which includes all other Blessings
whatsoever, that relate to this Life; se-
cures to us the Possession, and enhaunces
the Value of all of them; which renders
the Condition of the Happiest among Men

SERM. still more happy, and the State of the

III. Meanest less miserable, than it would
 otherwise be : and for the Enjoyment of
 which no one Man can well envy another ; because all Men in their several
 Ranks, and according to their several proportions and degrees, do alike share in it.


Pfal
 LXXXIII. 2 *As the precious Ointment upon the Head,*
which ran down unto the Beard of Aaron,
and went down from thence even to the
Skirts of his Cloathing : Such, and so
 Universal are the Benefits which a good
 Ruler bestows ; in like manner are they
 deriv'd from him, the Head, and gently
 diffus'd over the whole Body which he
 governs, refreshing every Part of it, as
 they descend, from the Highest to the
 Lowest. I shall not attempt to prove a
 Point, in itself so Evident ; to us especially
 of this happy Island, who have the
 most convincing Argument for it, our
 own Experience ; and are blest'd with a
 Reign, the Advantages of which are common
 to Prince and People, to the meanest
 Subjects, as well as to those of the highest
 Place and Dignity : All share in them,
 and

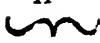
and All therefore have Reason to bless SERM.
God for them, and for the great Instru- III.
ment of his Goodness, by which he be- 
stows them.

However, as manifest a Truth as this is, it may deserve sometimes to be inculcated; because we are too apt, all of us, to forget it; and some Men have ventur'd to espouse such wild Opinions, as do, in effect, subvert and deny it.

The Benefits of a just and good Government to those who are so happy as to be under it, like Health to vigorous Bodies, or Fruitful Seasons in Temperate Climes, are such common and familiar Blessings, that they are seldom either valu'd or relish'd, as they ought to be. We sleep over our Happiness, Great as it is, and want to be rouz'd into a quick and thankful Sense of it, either by an actual Change of Circumstances, or by a Comparison of our own Case with that of other Men.

Few of us consider, how much we are indebted to Government itself, because few of us can, or do represent to our-


SERM. selves in lively colours, how wretched
III. the Condition of Mankind would, and
 must be without it; how *to That* we
owe, not only the Safety of our Persons,
and the Propriety of our Possessions, but
our Improvement in the several Arts and
Advantages of Civil Life, and in all
Knowledge, both Human, and Divine;
even in the Knowledge of the Blessed
Nature, and Will of God himself, and
of the best Ways of serving, honouring,
and adoring him. We, who are us'd to
see Men acting under the Awe of Civil
Justice, cannot readily conceive, what
Wild and Savage Creatures they would
be, without it; and how much beholden
therefore, we are to that wise Contrivance,
which makes use of our Fear to
quell our other Passions and Lusts, as
Beasts and Birds of Prey are employ'd to
hunt down those of their Kind. The In-
conveniences attending all, even the best
of Governments, we quickly see, and
feel, and are nicely sensible of the Share
that we bear in them; and, tho' these
be little in comparison of those mighty
Advan-

Advantages that redound to us from ^{STIM}thence, yet we muse so much on the ^{LI}one, that we are apt altogether to overlook, and forget the other. 

Our Ingratitude in this respect, goes farther : for some there have been, who have disputed even against Magistracy itself, as an Unchristian Institution ; or deny'd at least, that the Power of the Sword could, on any Account, be lawfully exercis'd by the Followers of a meek and suffering *Jesus*. And this hath been maintained, not only by warm *Enthusiasts*, but by cooler and more discerning Heads, even by some of those who style themselves *Unitarians*, and would be thought to reason better, and see farther into the Sense of the Scripture than any Men. I think, they have given no good Proof of either, in asserting this Extravagant and Pernicious Principle ; for which, after all, they have no ground or colour, but a Passage or two of Scripture, miserably perverted, in opposition to many express Texts, and indeed to the whole Tenor of Divine Writ. Strange it is, that They,
who,

SERM. who, in matters of Faith, reject the plainest

III. Sense of Scripture, because it seems to disagree with what they call Reason; should, in this case, reject the plainest Reason in the World, because of a Text or two in Scripture, that may be thought to clash with it. But the true Reason of their flying to this strange Doctrine was, to be Even with the Magistrate; who, they found, was against *Them*; and they resolv'd therefore at any rate to be against *Him*. However, this Opinion (like some others, that have been since taken up by other Sectaries) was to last no longer than they were undermost. For so the Event actually prov'd, in Relation to the *German Anabaptists*: who no sooner got the Reins into their own Hands, than they alter'd their Minds in this Point; and tho' they held the Power of the Civil Sword to be altogether unlawful, whilst They were to be govern'd by it, yet they esteem'd it very Lawful, and very Convenient, when it came to Their turn to govern: *The Earth, now, and the fulness thereof were the Lord's, and the Meek were*

were to inherit it. The Unitarians in- SERM.
deed never had, any of them, such an III.
Opportunity of explaining themselves; 
should they have found one, it is very
probable they would have made the same
Use of it. Let us leave these absurd Te-
nets, whenever they revive, to be con-
futed by that Power which they thus
affront and deny; and let us proceed
to the Consideration of what I observ'd
from the Text, in the

Second place, Concerning those out- II.
ward Marks of Distinction and Splendor
which are allotted to the Magistrate, and
which the *Robe and Diadem*, expressly
here mention'd by *Job*, may be supposed
to comprehend.

The Practice of all Ages, and all Coun-
tries (whether Christian, or Heathen; Po-
lite, or Barbarous) hath been, in this man-
ner to do Honour to Those, who are in-
vested with Publick Authority. The Rea-
sons are obvious; I shall mention some
of them. It was intended by this means,


First,

SERM. *First*, to excite the Magistrate to a due
 III. degree of Vigilance, and Concern for the
 ~~~~~ Publick Good: That He, being conscious  
 of the true End for which these Encourage-  
 ments were given, might study by all pos-  
 sible Ways to deserve them; and to excel  
 the rest of Mankind as much in Worthy  
 Deeds and Atchievements, as he out-shines  
 them in all other Advantages. The Ho-  
 nours, and the Burthens, of great Posts  
 and Employs, as they were join'd toge-  
 ther at the first, so were they designed  
 never to be separated. The Magistrate  
 was not made great, in order to afford  
 him Opportunities of indulging himself  
 in Sloth, and Vice; but in order to in-  
 spire him with Resolutions of living suit-  
 ably to his high Profession and Calling;  
 Phil. iv 8. that, *whatsoever things are Honest,*  
*whatsoever things are Just, whatsoever*  
*things are Lovely, whatsoever things are*  
*of good Report, if there be any Virtue,*  
*and if there be any Praise,* he might be  
 induced to *think on these things*, and to  
 abound in the Practice of them. A



*Second Reason of these Marks of State* SERM.  
 and Dignity, which are annex'd to Magi- III.  
 stracy, is, for the Security of the Magi-  
 strate's Person, in which the Publick Tran-  
 quillity and Safety are always involv'd.  
 He, who will faithfully perform his Duty,  
 in a Station of great Trust and Power,  
 must needs incur the utter Enmity of  
 many, and the high Displeasure of more;  
 he must sometimes struggle with the Pas-  
 sions and Interests, resist the Applications,  
 and even punish the Vices of Men potent  
 in the Common-wealth, who will em-  
 ploy their ill-gotten Influence towards  
 procuring Impunity, or extorting undue  
 Favours, for themselves, or their Depen-  
 dents. He must conquer all these Difficul-  
 ties, and remove all these Hindrances out  
 of the Way that leads to Justice; must  
 dare even to *break the Jaws of the* Job xxix.  
*Wicked, and to pluck the spoil out of his* 17.  
*Teeth; i. e.* to ravish the Prey from any  
 mighty Oppressor, when he hath seiz'd,  
 and is just ready to devour it. He is the  
 Guardian of the Publick Quiet; appointed  
 to restrain Violence, to quell Seditious  
 and

SERM. and Tumults, and to preserve that Order and Peace which preserves the World.

III.  It is apparent, on these, and many other Accounts, what Hazards a good Magistrate runs; and therefore the Retinue of State which belongs to him, is such, as may at the same time be his Ornament and Defence: the Publick justly screening him from the Dangers which he is to incur for the sake of it. A

*Third plain Reason of the Publick Honours done to the Magistrate is, that he may not only be secure, but had also induce Estimation and Reverence by all those who are subject to him. 'Tis by Respect and Distance that Authority is upheld; and 'tis by the outward Marks and Ensigns of Honour that respect is secur'd, especially from Vulgar Minds, which do not enter into the true Reason of Things, but are govern'd by Appearances. 'Tis in the Civil Government, as in the Offices of Religion; which, were they stript of all the External Decencies of Worship, would not make a due Impression on the Minds of those who assist at them. But*  
a dif-

a discreet Use of proper and becoming Cere-  
monies, renders the Publick Service

SERM.  
III.

of the Church Solemn and Affecting; awes the Unbeliever, inspirits the Sluggish, and enflames even the Devout Worshiper. In like manner, the Solemnities that encompass the Magistrate, add Dignity to all his Actions, and Weight to all his Words and Opinions; producing such Effects, as *Job*, in that Chapter from whence my Text is taken, hath thus elegantly describ'd; *When I went out*, says he, *to the Gate through the City, when I prepared my Seat in the Street; the Young Men saw me and hid themselves, and the Aged arose and stood up: Unto me Men gave ear and waited, and kept silence at my Counsel; after my words they spake not again, and my speech dropped upon them: And they waited for me, as for the Rain, and open'd their Mouth wide as for the latter Rain.*

Job xxix.  
7, 8, 21,  
22, 23.

*Finally*, These external Marks of Honour are therefore appropriated to the Magistrate, that he might be invited from thence to Reverence Himself :  
that

SERM. that he may be led to remember, *Whose*

III. *Image and Superscription* he carries; not

~ only that of the Community, over which he presides, and for which he acts, but the Image even of God himself, by whom *the Powers that be, are ordain'd*, and from whom they must ultimately derive their Authority. The Outward Splendor of his Office, is the Badge and Token of that Glorious and Sacred Character which he inwardly bears: and the one of these, therefore, ought constantly to put him in mind of the Other, and excite him to act up to it, throughout the whole Course of his Administration. He who thus esteems and reverences himself, will not fail to take the truest Methods towards procuring Esteem and Reverence from others; he will exercise himself with Pleasure, and without Weariness, in that God-like Employment of doing Good, which is assign'd him; and by reason of which even the Title of *God* is in Scripture bestow'd on him: He will do nothing that is beneath his high Station, nor omit doing any thing which becomes it: He will  
not

not prostitute his Power to mean and un- SERM.  
due Ends; nor stoop to little and low III.  
Arts of courting the Favour of the Peo-  
ple, without doing them real Service:  
He will stand his Ground against all the  
Attacks that can be made upon his Pro-  
bity; no Man's Power shall scare him from  
doing his Duty, no Man's Importunities  
shall weary him, no Man's Flattery shall  
bribe him, no By-Views of his own shall  
mislead him: He will arm himself per-  
fectly in his Integrity; *Righteousness shall* Isa. xi. 5.  
*be the Girdle of his Loins, and Faith-*  
*fulness the Girdle of his Reins.* Now we  
know how to prize his Advantages, and  
to relish the Honours which he enjoys,  
as they are the Testimonies of Publick  
Esteem, and the Rewards of Merit: but  
he will not so far please himself with  
them, as to forget what I, under my

*Third*, and last General Head, pro- III.  
pos'd to consider; That the chief Ho-  
nour of the Magistrate consists, in main-  
taining the Dignity of his Character by  
suitable Actions, and in discharging the  
VOL. II. H high

SERM. high Trust that is reposed in him, with  
 III. Integrity, Wisdom and Courage.




Some Magistrates are contented that their Places should adorn them: and Some also there are, who study to adorn their Places, and to reflect back again the Lustre they receive from thence; so that we may apply to them what was said of  
 Eccus. i. *Simon the Son of Onias, That, when he*  
 11. *put on the Robe of Honour, and was cloathed with the Perfection of Glory, he made the Garment of Holiness honourable.*

To many such Worthy Magistrates as these, who have thus reputably fill'd the Chief Seats of Power in this great City, I am now addressing my Discourse: and whom, therefore, if I detain with a short account of the pressing *Obligations* of this Sort which lie on the Magistrate, and of the best *Means* of discharging them; I shall not, I hope, be thought so much to prescribe Directions for the future, as to praise what is already past, and to give *Honour* to Those *to whom Honour* is justly *due*, for their Publick Services.

To

To be very desirous of a good Name, SERM.  
and very careful to do every thing, that III.  
we innocently and prudently may, to ob-  
tain it, is so far from being a Fault, even  
in private Persons, that it is their great  
and indispensable Duty; but Magistrates  
and Ministers of Justice are in a peculiar  
manner obliged to it: for they have more  
Opportunities than other Men have, of  
purchasing publick Esteem by deserving  
well of Mankind; and such Opportuni-  
ties always infer Obligations.

Reputation is the great Engine, by  
which those who are possess'd of Power,  
must make that Power serviceable to the  
Ends and Uses of Government. The  
Rods and Axes of Princes, and their De-  
puties, may awe many into Obedience;  
but the Fame of their Goodness, and  
Justice, and other Virtues, will work on  
more; will make Men not only obedi-  
ent, but willing to obey, and ready to  
come into every thing that is done, or  
design'd, for the Publick Advantage, by  
Those who (they are satisfy'd) sincerely  
mean it.

SERM. An Established Character spreads the  
 III. Influence of such as move in a high  
 Sphere, on all around, and beneath them ;  
 it reaches farther than their own Care  
 and Providence, or that of their inferior  
 Officers can possibly do : It acts for them,  
 when they themselves cease to act, and  
 renders their Administration both Prof-  
 perous and Easy.

Besides, the Actions of Men in high  
 Stations, are all Conspicuous ; and liable  
 to be scann'd, and sifted. They cannot  
 hide themselves from the Eyes of the  
 World, as private Men can : Even those,  
 who attend on their State and Dignity,  
 and make up their Honourable Train,  
 are, as it were, so many Spies, placed  
 upon them by the Publick, to observe  
 them nearly, and report their Character.  
 Praise therefore or Blame, being the  
 necessary Consequence of Every thing  
 they do, they have more reason to act  
 always, with an immediate Regard to the  
 Opinion of the World, than other Men  
 have ; and to resolve to make all those  
 Actions



Actions worthy of Observation, which are sure to be observ'd. S E R M.  
III.


Great Places are never well fill'd, but by Great Minds; and it is as natural to a Great Mind to seek Honour by a due discharge of an high Trust, as it is to little Men to make less Advantages of it.

On all these Accounts, Reputation becomes a signal, a very peculiar Blessing to Magistrates; and their Pursuit of it is not only allowable, but laudable: so it be carried on by Methods which are every way Innocent and Justifiable, and with a View of making a good Use of a good Character when establish'd; so That be not rested in, as an End, but only employ'd as a Means of doing still farther good, and as an Encouragement to proceed in doing it: In a word, so Honour be not sought after by the Violation of Conscience, or the *Praise of Men* prefer'd, in any respect, to the *Praise of God*.

Now, tho' all the several Branches of the Magistrate's Duty, when faithfully perform'd, and all those good Qualifications of Mind, which enable him to perform

SERM. it, do, in some Degree or other, tend  
 III. to create a Publick Esteem of him; yet  
 ~~~~~ there are some points of Duty, some Qualifications, that have a more direct and immediate Influence to this purpose: They are such as follow.

A good Magistrate, who would endear himself to those whom he governs, must, above all things, be endu'd with a publick Spirit, that is, with such an excellent Temper of Mind, as sets him loose from all narrow selfish Views, and makes him bend all his Thoughts and Endeavours towards promoting the Common Good of the Society which is committed to his Care. The Welfare of That is the Chief Point which he is to carry always in his Eye, and by which he is to govern all his Counsels, Designs and Actions; directing his Zeal against, or for Persons and Things, in Proportion as they do, or do not interfere with it. To this good End he must sacrifice his Time, his Ease, and his private Advantages; and think all of them well spent, in obtaining it. Nothing certainly can better become a Person,

son, invested with a publick Character, S E R M.
 than such a publick Spirit; nor is there III.
 any thing likely to procure him larger 
 Returns of Esteem and Honour: The
 Common Acknowledgments of the Body
 will at length center in him, who ap-
 pears sincerely to aim at the Common
 Benefit. Especially, if to this be added

An Impartial Distribution of Justice,
 without respect of Persons, Interests or
 Opinions. When Right is to be done,
 the good Magistrate will make no dis-
 tinction of Small, or Great, Friend, or
 Enemy, Citizen, or Stranger, *for the* Deut. i.
Judgment is God's; and he will look 17.
 upon himself as pronouncing it in *his*
 stead, and as accountable at *his* Bar for
 the Equity of it. The Scripture forbids
 even the *Countenancing a Poor Man in* Exodus
his Cause; which is a popular Way of xxiii 3.
 perverting Justice, that some Men have
 dealt in; tho' without that Success, which
 they propos'd to themselves in it. But
 the truly upright Judge will always
 countenance Right, and discountenance
 Wrong, whoever be the Injurer, or the

SERM. Sufferer. And he who steers his Course
 III. invariably by this Rule, takes the surest,
 as well as the honestest, way to make all
 Men to praise him.

Courtesy and Condescension is another happy Quality, which never fails to make its way into the good Opinion, and into the very Hearts of those who are under the good Magistrate's Inspection: when he doth, as it were, lessen the Distance which there is between Him and Other Men, and by that means, allay the Envy which always attends an high Station; when he is Easy of Access, Affable, Patient to hear, and *to search out the Cause that he knew not*; when as a Roman Writer speaks*, not only his Door, but his very Countenance is open to all that have any Occasion to approach him.

Job xxix.
 16.

Bounty also, and a generous Contempt of that in which too many Men place

* *Cura ut aſſitus ad Te Diurni atque Noſturni pateant, neque Foribus ſolum Aditus tuarum, ſed etiam Vultu ac Fronte, quæ eſt Animi Janua; quæ ſi ſignificant Voluntatem abditam eſſe ac retruſam, parvi reſert patere Oſtium* Quint. Cic. de Petit. Conf. ad M. Tull. Fratr.


their Happiness, must come in to heighten his Character. There is scarce any Quality more truly Popular than this, or more suitable to the Publick Station, in which he shines. It includes Hospitality to the better Sort, and Charity to the Poor; two Virtues, that are never exercis'd so gracefully and well, as when they accompany Each other. Hospitality sometimes degenerates into Profuseness, and ends in Madness and Folly. When it doth so, it ill deserves the Name of a Virtue: even Parsimony itself, which sits but ill upon Persons of a publick Figure, is yet the more pardonable Excess of the two. It is as little the sign of a Wise, as of a Good Man, to suffer the Bounds of Temperance to be transgress'd, in order to purchase the false (tho' fashionable) Repute of a Generous Entertainer. But, in the Offices of Charity there is no Danger of Excess; the Exercise of them is always well-pleasing to God, and honourable among Men. *He hath dispersed, saith the Psalmist, he hath given to the Poor; his Horn shall be exalted with Honour.*

But


SERM.

III.

SERM. But of all good Qualities, That which
 III. recommends and adorns the Magistrate
 most, is his Care of Religion; which, as
 it is the most valuable thing in the World,
 so it gives the truest Value to Them, who
 promote the Esteem and Practice of it,
 by their Example, Authority, Influence,
 and Encouragement: for, *them that ho-*
 1 Sam. ii. *nour me*, says God, *will I honour*; as on
 30 the other hand, *they that despise me shall*
be lightly esteemed. This is the Magistrate's
 peculiar Province, his most Glorious Em-
 ployment; to give Countenance to Piety
 and Virtue; and to rebuke Vice and Pro-
 phaneness; to put the Laws of Men in
 Execution against such as trample on the
 Laws of God; and to protect Religion,
 and All that belongs to it, from the daring
 Insults of those who *sit in the Seat of the*
Scorner. And (give me leave to say, that)
 there never was a time, when the Inter-
 position of the Magistrate was more ne-
 cessary to secure the Honour of Religion,
 and uphold the Authority of those great
 Principles of it, by which his own Au-
 thority is best upheld. For we live in Evil
 Days,

Days, when the most important and con- S E R M.
 fets'd Truths, such as by the Wisest and III.
 Best Men in all Ages have been rever'd, 
 are by Licentious Tongues question'd,
 argued against, derided; and these things
 not only whisper'd in Corners, but *pro-*
claimed upon the House-tops; own'd and
 publish'd, in Defiance of the Common
 Persuasion, the Common Reason, and
 the Common Interest of Mankind, and
 of All Authority, both Sacred and Civil.
 Libertinism hath erected its Standard,
 hath declared War against Religion, and
 openly list'd Men of its Side and Party: a
 general Looseness of Principles and Man-
 ners, hath seiz'd on us like a Pestilence;
a Pestilence that walketh not in Dark- Pſal. xci.
ness, but wasteth at Noon-Day: The ^{6.}
 Contagion of which hath spread itself
 through all Ranks and Degrees of Men;
 hath infected both the Camp, and the
 Congregation: Who knows, what the
 Zeal and Courage of a good Magistrate
 might do towards stopping it? *Let Phi-* Pſal. cvi.
nehas stand up and execute Judgment, ^{30.}
that so this Plague may be stayed.

God

SERM. God hath indeed blest the Arms of
 III. the best of Queens, taken up in Defence
 of the best of Causes, with unparallel'd
 Successes abroad : may she be alike Victo-
 rious at home, over Lewdness and Infi-
 delity ! over such as reverence not the
 Altars of God, and scorn those who mi-
 nister at them ! That so the Felicities of
 her Wonderful Reign may be complete,
 and we may have nothing left to wish for
 on Earth but the Continuance of it ; nor
 have **any** thing more to fear from the
 ill Influence of our Vices, than we have
 now (God be thanked) from the At-
 tempts of our Enemies !

*Now to God the Father, the Son,
 and the Holy Spirit, be all Praise
 and Glory ascribed, from henceforth
 for evermore. Amen.*



A
S E R M O N

Preach'd at St. *PAUL's*,

Before the Right Honourable

The Lord Mayor,

A N D

The Court of Aldermen,

On Wednesday, April 9, 1707.

Being a DAY of

Publick Humiliation,

Appointed by Authority.



PSAL. xxx. 6, 7, 8.

In my Prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my Mountain to stand strong: Thou didst hide thy Face, and I was troubled. I cried to Thee, O Lord: and unto the Lord I made Supplication.

Or, as it is in the Translation now used in our Church :


In my Prosperity I said, I shall not be removed: Thou, Lord, of thy Goodness hast made my Hill so strong. Thou didst turn thy Face from me, and I was troubled. Then cried I unto Thee. O Lord, and gat me to my Lord right humbly.

SERM.
IV

THE Collection of *Psalms*, which make a Part of the Daily Service of the Church, is on no account more valuable than this, That therein the Heart of

of Holy *David* (*the Man after God's own Heart*) is laid open and naked before us: The several Postures of his devout Soul in all Conditions and Circumstances of Life; his Hopes and Fears, his Desires and Aversions, his Joys and Griefs are there display'd with great Simplicity and Freedom: All his Infirmities and Defects are distinctly register'd; the false Judgments he made of things are own'd; and the Methods pointed out by which he rectify'd them. And these Accounts of himself are very instructive and useful to all such as seriously peruse and study them, and are desirous of improving themselves in Piety and Virtue, by the Means of so admirable a Pattern.

One great Instance of this kind we have in the Words of the Text; wherein the good Psalmist acknowledges and condemns the foolish Thoughts, which a Reflection on the prosperous State of his Affairs had sometimes occasion'd in him: *In my Prosperity I said*, (that is, vainly said) *I shall never be moved; Thou, Lord, in thy Goodness, hadst made my Hill so strong!*

SERM. *strong!* or, according to the Reading of
 IV. the LXX. which seems more significant,
 *hast added Strength to my Dignity!* He
 proceeds to shew, how God began to pu-
 nish this vain Elation of Mind, by with-
 drawing his Favours: *Thou didst turn*
thy Face from me, and I was troubled:
 And then, how he entitl'd himself to the
 continuance of the Divine Protection and
 Goodness, by *Humiliation* and *Prayer*:
I cried unto Thee, O Lord, and gat me
to my Lord right humbly.

Our *Successes* have been very great
 and surprising; and our *Hearts*, I fear,
 have been but too much *lifted up* by
 the Means of them. So that we have
 reason to *humble* ourselves before God
 (as we now do) by *Fasting* and *Pray-*
er; lest he should punish our Misuse of
 his Mercies, by *stopping* the Course of
 them.

I shall speak therefore not unsuitably
 either to the Design of these Words, or
 to the Occasion of this Assembly: If I
 consider,

before the Lord Mayor, &c.

iii

SERM.

IV.

I.

I. What *Ill Effects* great *Prosperity* usually hath on the Minds of a People; tempting them to say within themselves, as the Psalmist did, in the like Case; *We shall never be moved; Thou, Lord, of thy Goodness hast made our Hill so strong.*

II. How *Vain*, and *Sinful*, these *Imaginations* are: For holy *David*, by his way of mentioning, plainly condemns them.

II.

III. What the *Consequence* of them often is: They provoke God to *stop* the *Current* of his *Goodness* towards us: *He hideth his Face, and we are troubled.*

III.

IV. In what manner we are to behave ourselves, in order to *secure* the *Continuance* of the *Divine Favour* and *Protection*: We must *cry unto the Lord, and get ourselves to our God right humbly.*

IV.

VOL. II.

I


I. Good

SERM.

IV.



I. Good Men know very well, that we are here in a State of Discipline and Tryal; that we are to pass thro' things Temporal to things Eternal, and that nothing therefore can be reckon'd Good or Bad to us in this Life, any farther than it prepares, or indisposes us for the Enjoyments of another. And yet they over-look this great Truth in the Judgments they generally pass on the several States of Adversity and Prosperity. The Temptations and Difficulties, that attend the Former of these, they can easily see, and dread at a Distance; but they have no Apprehension, no Suspicions of the Dangerous Consequences of the Latter. And yet it is certain, that the Temptations of Prosperity are the most mischievous and fatal of the two; insinuating themselves after a gentle, but very powerful manner; so that we are but little aware of them, and less able to withstand them. Wise *Agur* therefore equally directs his Petition against both these Extreams: *Give me* (says he) *neither Poverty,*

erty, nor Riches ; left (on the one Side) SERM.
I be Poor and steal, or (on the other) IV.
I be full and deny thee, and say, who 
is the Lord? And, according to this
 Pattern, hath our Church taught us to
 pray that God would, not only in all
 time of our *Tribulation*, but in all time
 of our *Wealth* also, be pleas'd to deliver
 us.

Indeed, a State of great Prosperity and
 Abundance, as it exposes us to various
 Temptations, and furnishes us with all
 manner of Opportunities and Encourage-
 ments to Sin, so it is often prejudicial
 to us, on this account (particularly men-
 tion'd in the Text); that it swells the
 Mind with undue Thoughts and Opini-
 ons, renders us Secure and Careless,
 Proud, Vain, Self-sufficient ; banishes
 from our Thoughts a lively Sense of
 Religion, and of our dependence on
 God ; and puts us upon so eager a Pur-
 suit of the Advantages of Life that are
 within our reach, or view, as to leave
 us neither Room, nor Inclination to re-
 flect on the great Author and Bestower

SERM. of them. We do then, more than at
 IV. any other time, lie open to the Impressions of Flattery; which we admit without Scruple, because we think we deserve it; and, that we may be sure not to want it, we take care to flatter ourselves with imaginary Scenes and Prospects of future Happiness: We like our present Circumstances well, and dream of no Change but for the better; not

Isa. lvi. 12. doubting but that *to Morrow shall be as this Day, and much more abundant.* We

Job xxix. say, *we shall die in our Nests, and multiply our Days as the Sand; that we shall never be removed, God in his Goodness having made our Hill so strong!*

18.


And this enchanting Power, which Prosperity hath over the Minds of private Persons, is more remarkable in Relation to great States and Kingdoms; where all Ranks and Orders of Men being equally concern'd in publick Blessings, equally join in spreading the Infection that attends them; and they mutually teach, and are taught that Lesson of vain Confidence and Security, which our Corrupt Nature,

Nature, unencourag'd by Example, is of itself but too apt to learn. A very prosperous People, flush'd with great Victories and Successes, are rarely known to confine their Joys within the Bounds of Moderation and Innocence; are seldom so Pious, so Humble, so Just, or so Provident as they ought to be, in order to perpetuate and increase their Happiness: Their Manners wax generally more and more Corrupt, in proportion as their Blessings abound; till their Vices perhaps give back all those Advantages which their Victories procur'd, and Prosperity itself becomes their Ruin.

Of this the People of *Israel* were a very signal and instructive Instance. As never any Nation upon Earth was blest'd with more frequent and visible Interpositions of Divine Providence in its behalf; so none ever made a worse Use of them: For no sooner were they at any time deliver'd out of the Hand of their Enemies, and establish'd in Peace and Plenty, but they grew Careless, Dissolute, and Prophane; and by misemploying the Advantages, which

SERM. God had thrown into their Lap, provok'd

IV. him (as far as in them lay) forthwith to

 Deut. withdraw them. *Jeshurun waxed fat,*

xxxii. 15. *and kicked: Then he forsook God which made him, and lightly esteemed the Rock of his Salvation.* And therefore, Moses who had observ'd the Backslidings of this wanton People for Forty Years together in the Wilderness, when they were come to the Borders of the promis'd Land, and were now going to possess it, warns them, with the greatest Earnestness, of those dangerous Temptations to which Prosperity (he knew) would expose them.

Deut viii *Beware* (says he) *lest when thou hast*
12, 13, *Eaten, and art Full, and hast built goodly*
14 17. *Houses, and dwelt therein; and when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all thou hast is multiplied: Then thine Heart be lifted up, and thou forget the Lord thy God, that brought thee forth out of the Land of Egypt, from the House of Bondage; and thou say in thine Heart, My Power, and the Might of My Hand hath gotten me this Wealth.*

'This

This was one perverse Effect of their sitting Safe and at Ease under their Vines and their Fig-trees; that they began to forget, from whence that Ease and Safety came, and to transfer all the Honour of it upon themselves, by *sacrificing unto* Hab.i.16. *their own Nets, and burning Incense unto their Drags*; a sort of *Idolatri*, as hateful to God as any other whatsoever.

SERM.
IV.


Or, if they vouchsafed to give God the Praise of his Goodness, yet they did it only in order to boast the Interest they had in him: They were the peculiar Care of Heaven, the Nation which above all Nations he delighted to honour; their *Mountain was strong, and should not be removed, no Harm should come nigh their Dwellings*.


What secret Imaginations of this kind we have fondly entertain'd, upon our Successes, is best known to God and our own Hearts: Only this is apparent, that we have not since so behav'd ourselves towards God, as if we preserv'd upon our Minds a grateful Remembrance of his Mercies; that we have scarce manifested

SERMON. our Sense of them any otherwise than by

IV. the Formalities of a Thanksgiving; that
 whatever Ground we may have gotten
 upon our Enemies, we have gotten none
 upon our Vices, the worst Enemies of
 the two; but are even subdu'd and led
 Captive by the one, while we triumph
 so gloriously over the others. The Life
 and Power of Religion decays apace here
 at Home, while we are spreading the Ho-
 nour of our Arms far and wide through
 foreign Nations: To second Causes we
 seem to trust, without depending (at least
 without expressing so devoutly as we
 ought to do our dependence) on the First.

Deut. iv. 6. It is sufficient that *this great Nation is
 a wise and understanding People*; that

Isa. xxxvi. *we have Counsel and Strength for the
 War*; and where Counsel and Strength
 is, how can they choose but prevail? In
 a word, we so live, and so act, as if we
 thought our present Prosperity founded
 on such a Rock, as could no ways be
 shaken; as if we were perfectly secure of
 the final Issue and Event of things, how-
 ever we may behave ourselves; and had

no longer any occasion for the special SERM.
Providence of God *to watch over us for* IV.
good, to direct all our Steps, and bless 
our Endeavours. How Vain and Sinful
such Imaginations are, is what I propos'd,
in the

II. Place, to shew. Two things there II.
are, that lie at the Bottom of this false
Confidence: We think that our Successes
are a plain Indication of the Divine Fa-
vour towards us; and that, because we
have succeeded hitherto, we shall succeed
always, even until our Eye hath seen its
Desire upon our Enemies.

May the Event every way answer our
Expectation! However, we shall not be
e'er the less likely to meet with Success,
if we do not expect it too Confidently;
and therefore it may be of some use to
us to consider, whether, and how far we
may, from the present prosperous State of
our Affairs, conclude that *God is with us*
of a truth, and will go on still to heap
greater Blessings upon us, how little Care
soever we have taken, or shall take to de-
serve them.

Military

SERM. Military Successes do, above all others,
 IV. elevate the Minds of a People that are
 ~~~~~ bless'd with them; because the Providence  
 of God is thought to be more immediately concern'd in producing them. Indeed, there are no Events which do either confess a Divine Interposition so evidently, or deserve it so well, as those of *Battle*: which as they are of the utmost Consequence, and have sometimes decided not only the Fate of particular Provinces or Kingdoms, but the Empire of the whole World; so do they depend often on such remote and seemingly disproportioned Causes, turn on such little unheeded Accidents, as it is not in the Power of the most sagacious and experienc'd among the Sons of Men to prevent or foresee. War is a direct Appeal to God for the Decision of some Dispute, which can by no other means be possibly determin'd: and therefore there is reason to believe, that the Issues of it may in a peculiar manner be directed and over-rul'd by Providence: upon which account God is styl'd so often in Scripture, *the Lord of Hosts, the God of*  
*of*

of the Armies of Israel, the God mighty in Battle; and he is said there to have sent his Angels, on some extraordinary Occasions, to fight for his People; and the discomfiture and slaughter of great Hosts is expressly attributed to their unseen assistance. SERM.  
IV.

However, tho' Warlike Successes carry in them often the Evidences of a *Divine Interposition*, yet are they no sure marks of the *Divine Favour*. If they were, the *Goths*, and *Saracens*, and other Savage Nations which over-ran *Europe* and *Asia*, would have entitl'd themselves to the Favour of God by their Bloody and Barbarous Conquests: and even that *most Christian* Enemy with whom we contend, must, on the account of those Inhuman Ravages, which he so long committed with Equal Injustice and Success, have been accounted the Darling of Providence. No, such Conquerors as these are not the Favourites, but *Scourges* of God, as One of them styl'd himself; the Instruments of that Vengeance which Heaven hath determin'd to pour out on such Nations, as

have

SERM. have fill'd up the Measure of their Iniqui-


IV. ties, and are grown ripe for Excision : and

as soon therefore as that Sentence is executed, these Rods, these Instruments of Divine Displeasure, are themselves thrown into the Fire. From mere Success therefore nothing can be concluded in Favour of any Nation, upon whom it is bestowed. That Point can only be determin'd by considering, Whether the *Cause* for which they are engag'd, be just, and the *Means* also just, which they employ towards supporting it ; but above all, whether the *Moral Deserts* of a People be such, that their Successes may be look'd upon as the just Reward of their Virtues. To the two first of these Advantages we may, I think, fairly lay claim ; I wish we had as good a Title to the latter, and then our Confidence would not be ill grounded.

Our Successes have indeed been the Consequences of a Just and Honourable, nay Necessary War ; in which we engag'd, not out of Ambition, Revenge, or any other unjustifiable Motive, but for the Defence



Defence of all that was dear to us, in SERM.  
respect either to this World or another. IV.


The Haughty Monarch, whose Heart God   
at last by our means hath humbled, was  
grasping at Universal Empire, preparing  
Chains for the Necks of free States and  
Princes, and laying Schemes for suppress-  
ing the Ancient Liberties, and removing  
the Ancient Boundaries of Kingdoms.  
Nor was he satisfy'd in subduing Mens  
Bodies, unless he enslaved their Souls  
also, and made the pure Profession of  
the Gospel give way to Superstition and  
Idolatry, wherever he had Power enough  
to expel the one, and establish the other.  
Nay, he pretended to give Laws even to  
our Succession here at Home, and to im-  
pose a Prince upon us, who should exe-  
cute the Designs he had form'd against  
our Civil and Religious Liberties. It was  
high Time therefore to appeal once  
more to the Decision of the Sword,  
which, as it was justly drawn by us, so  
can it scarce safely be sheath'd, till the  
*Thumbs and great Toes of Adonibezek* Judg. i. 6:  
*be cut off*; I mean, till the Power of  
the

SERM. the great Troubler\* of our Peace be so  
 IV. far par'd and reduc'd, as that we may be  
 under no Apprehensions of it for the  
 Future.

Nor have the *Means*, which we have made use of to attain this great and good End, been any ways unsuitable to it. A just and righteous War may be prosecuted after a very unjust and unrighteous Manner; by perfidious Breaches of our Word, by such Treacherous Practices as the Law of Arms itself (loose as it is) condemns; by inhuman Cruelties, by Assassinations; by Tyrannical Methods of forcing Money into our Coffers, and Men into our Service. These are the dishonourable Ways, which *He*, who formerly profess'd to fight for *his Glory*, hath not of late disdain'd to make use of. Thanks be to God, that as we have had no need, so neither doth it appear that we had any Inclination to try them! In every step of this long and bloody Dispute, we have shew'd ourselves fair, nay, good natur'd and generous Adversaries; and have carried on even our Hostilities with all the  
 Humanity

Humanity and Mercy of which they are SERM.  
capable. We have spilt no Blood but in IV.  
the Heat of the Battle, or the Chase ;  
and have made Captivity itself as easy to  
the unfortunate as was possible. We have  
been firm and faithful to our Allies, with-  
out declining any Difficulties or Dangers,  
any Expence of Blood or Treasure, to  
which we had engaged ourselves ; and we  
have even exceeded our Engagements.  
We have not made use of Rapine and Op-  
pression at home, to support the Burden  
of the War abroad, but have carried it  
on by the free Gifts of a Willing Peo-  
ple ; nor can it be said, that the Publick  
Service hath been robb'd of any Part of  
those Supplies which were intended for  
it. We have not pillag'd those Rich  
Neighbouring Provinces which we rescu-  
ed : Victory itself hath not made us Inso-  
lent Masters or Friends ; nor have we ta-  
ken Advantage from thence to enlarge ei-  
ther our Territories or our Pretensions, or  
to gain any thing to ourselves beyond the  
Honour of restoring Quiet to the World,  
and every ones Rights to their Just Owners.

And

SERM. And thus far therefore we have reason to look upon our Successes, as the  
 IV.  Blessings of God upon the good *Methods* we have taken to support a good *Cause*, and as Declarations of Heaven in our Favour. However, they cannot be entirely depended on as such, till we have farther consider'd, whether our Piety and Virtue have borne a due Proportion to our Successes, and laid the Foundation for them: for, unless this be the Case, tho' God hath bless'd a Righteous Cause, yet he hath not bless'd it for the *sake* of those who are concern'd in it; and the Blessings which are not imparted to us for our *own Sake*, can be no Evidences of the Divine Favour towards us.

Let us then lay our Hands upon our Hearts, and impartially enquire, What good Qualities we had to recommend ourselves to the Favour of God, at our Entrance on this long War, and how we have behav'd ourselves throughout the Course of it.


No sooner was our Deliverance from the illegal Attempts of a late Reign completed,

pleted, but we forgot our Danger and our Duty ; *forsook the God* that had preserv'd us, *and lightly esteemed the Rock of our Salvation.* That Spirit of Religion and Seriousness, by which we had just before distinguish'd ourselves, vanish'd all at once ; and a Spirit of Levity and Libertinism, of Infidelity and Profaneness started up in the Room of it : Our Churches, that a little while before had been crowded, were now in great Measure deserted, our Sacraments, which had been frequented with so much Zeal, were approach'd more sparingly ; the Dispensers of holy Things, who, for their Work's Sake, had been so highly regarded and revered, were *made* a By-Word and a Reproach, *as the filth of the World,* <sup>1 Cor. 14,</sup> *and the off-scouring of all things.* <sup>13.</sup> Nor could their Immortal Labours against Popery, by which they had contributed to the common Security, as much at least as any other Order of Men in the Kingdom, screen them from that Contempt, which was then so liberally pour'd upon them. In proportion as our Zeal for Re-


SERM. Religion decay'd, Our Corruptions and Vices  
 IV. increas'd ; an universal Dissolution of  
 ~~~~~ Manners began to prevail, a profess'd  
 Disregard to all fix'd Principles, whether
 in Matters Divine, or Human.

At the same time we were crumbled into various Factions, and Parties ; all aiming at By-interests, without any sincere regard for the Publick Good : Odious Names of Distinction, which had slept, while the Dread of Popery hung over us, were reviv'd ; and our private Quarrels were carried on against each other with as great Bitterness and Malice, as if we had now no common Enemy to unite and employ us.

With this Temper of Mind we entred into the War ; Were we altered any way for the better, during the Course of it ? Did the Vicissitudes of good and bad Fortune, which we then experienc'd, affect us with due Degrees of Humility, or Thankfulness ? Could God prevail with us by all the sorts of Experiments, which he try'd, to forsake our Sins and our Follies ? Could he awe us by his Rod, or melt

met us by his Goodness into Repentance? SERM.
Alas! instead of that, we wax'd worse IV.
and worse every Day, both as to Religion, 
and Morals; till we left off even to study
the outward Appearances of Piety and
Virtue; and were not contented merely
to be, but affected even to *be thought*,
Loose and Lawless. Edicts against Im-
morality and Prophaneness issu'd, Laws
against Oaths and Execrations were fram'd;
and we trampled both upon the one and
the other, with Contempt and Impunity.
Whilst a Foreign War devour'd our
Strength, and drain'd our Treasures, still
Luxury and the Expences of Life increas'd
at Home; nor were they check'd even
by our Disgraces and Misfortunes. Our
National Humiliations were ridicul'd by
impious *Mock Feasts*; wherein the exe-
cutable Murther of our Martyr'd Sovereign
was annually commemorated with Cir-
cumstances of so much Indignity and
Scorn, as cannot be spoken of with
Decency, or reflected on without Hor-
ror. *When we wept*, on this Occasion;
and chastned our Souls with Fasting, that

SERM. *was to our Reproach: They that sat in*

IV. *the Gate,* (some even of the Men of
 Greatness, and Business, and Gravity)

Psal. lxxix. *spake against us; and we were the Song*
 10, 12. *of the Drunkards,* of vain, idle, dissolute
 Companions. The House of God itself
 hath been prophan'd by Riots; abomi-
 nable Impurities, not to be mention'd,
 have been openly and daringly practis'd:

Isa. iii. 9. *We have declared our Sin, as Sodom, and*
have not hid it. We have talk'd much
 of reforming Mens Manners; pray God,
 we meant it! If any Step of that kind
 hath been taken, it is only what the
 Zeal of some private Persons suggested;
 the Execution of that glorious Design
 hath not been put into the Hands of
 Those, who should be best inclin'd, as
 they are most concern'd to promote it.

The Fundamental Articles of our Faith
 have been oppugn'd from the Press; My-
 steries have been derided; the Immorta-
 lity of the Soul hath been denied; the
 Christian Priesthood set at naught and vi-
 lified; and even the *High Priest of our*
Profession, the Blessed *Jesus* himself,
 treated

treated by a Blasphemous Pen * with as much Scorn and Malice, as when he appear'd before the Bar of *Pilate*. *Hath a Nation so used their Gods, which are yet no Gods?* or so vilify'd the Persons that belong'd to their Worship and Service?

SERM.

IV.

Jer. ii. 11.


Since these are some of the Methods, by which we qualify'd ourselves for our Successes, these some of the Returns which we made to God, after obtaining them; can we reasonably presume, that we are in the Favour of God on the Account of them! Can we justly promise ourselves, that, because we have succeeded *hitherto*, in spite of all our Sins and Provocations, we shall Succeed *always*? or rest secure, that the Mercies we have receiv'd, great as they are, w^ere meant only as Earnests and Pledges of still greater, which are to follow?

Thus indeed we seem to think, and thus the present happy Prospect of our Affairs, humanly speaking, may seem to pro-

* See a Passage in the *Ax laid to the Root of Christianity*, cited from a Book, entitled, *The History of the Growth of Deism*.


SERM. mise. And yet the sudden and surprizing
 IV. Turns, we ourselves have felt, or seen,
 should not, methinks, suffer us too forwardly to admit such Thoughts; which may indeed, (if God should be tempted from thence to rebuke our Vanity) contribute to blast the fairest Hopes, but can be of no use towards rendring them effectual. Too great a Confidence in Success is the likeliest way to prevent it; because it hinders us from exerting our Strength to the utmost, and making the best Use of the Advantages which we enjoy. It renders us indulgent to our Lusts and Vices, careless of approving and recommending ourselves to God by Religious Duties, and by that means, securing the Continuance of his Goodness to us. It is like the Conceit about Absolute Election to Eternal Life; which some Enthusiasts entertaining, have been thereby made more remiss in the Practice of those Virtues which alone could secure their Title to Heaven.

Let us then lay aside these *vain and sinful Imaginations*, lest the *Consequence* of them

them should be, in *Our Case*, what it SERM.
was in King *David's*; *God did hide his* IV.
Face, and he was troubled. 

This is the *Third Point*, to which I III.
propos'd to speak. But 'tis an unwelcome
Task, a Subject which I care not much
to insist on; and which, after all, I trust
in God, we may not be concern'd in:
because it is (I am sure) still in our
Power to secure to ourselves an Interest
in the Divine Mercies that are yet to
come, and to lengthen the Course of
our present Prosperity; if we do but in
good earnest betake ourselves to the use
of those Means which are prescrib'd in
the Text, *Humiliation and Prayer. Then*
cried I unto Thee, O Lord, and gat me
to my God right humbly.

IV. These are the *Duties*, which we IV.
profess, on this Solemn Day, to perform.
If with a true Christian Lowliness of
Heart, and a devout Fervency of Soul
we perform them, we shall find, that
they will turn to a greater account to


SERM. us, than all the Warlike Preparations in
IV. which we trust, than the Alliances of
 our Potent Friends, or even the Fears
of our Disheartned Enemies; that *they*
eccus. *will fight for us better than a mighty*
ix. 13. *Shield, and strong Spear.* If we do in-
deed humble ourselves before God this
Day, not merely by the Outward So-
lemnities of a Fast, but by *afflicting our*
Souls (as well as Bodies) *for our Sins*,
by emptying our Hearts of all those
vain and swelling Thoughts, which Pro-
sperity hath infused into them; by ac-
knowledging ourselves unworthy of the
least of God's Mercies, at the same time
that we enjoy the greatest; by ascribing
to *Him*, all the Glory of what is past,
and by renouncing all reliance on the
Arm of Flesh for the Future; by deplor-
ing the mighty Guilt of our Transgre-
ssions, and renewing sincere Vows of O-
bedience: If, I say, we do in this man-
ner *sanctify* the present *Fast*, if we *seek*
Joh viii. *unto God* thus *betimes*, and *make our Sup-*
9. 7. *plication to the Almighty; surely he will*
now awake for us, and make the habi-
tation

tation of our Righteousness prosperous; SERM.
 and, *though our beginning hath not been* IV.
small, yet our latter End shall greatly ~~~~~
increase. No Sight is so pleasing to God,
 no Service is so acceptable to him, as
 the Publick Humiliations of a thankful
 People, in the midst of their Successes
 and Victories. Mighty is the Efficacy of
 such solemn Intercessions, even to avert
 Judgments that are already denounc'd,
 (as appears from the Case of the *Ninevites*)
 how much more available then must they
 be, to secure the Continuance of Bless-
 ings, and to confirm and establish the
 Prosperity which God hath already given
 us?

Lactantius and St. *Austin* are not a-
 fraid to confirm by their Suffrage the
 Observation made by the Heathen Wri-
 ters*, that the flourishing Estate of the * *Polybius,*
Roman Empire was owing to the Reli- *Cicero.*
 gious Disposition of that People; by
 which they ascrib'd all their Successes to
 the Heavenly Powers they Worshipp'd,
 and still advanc'd in their Regard for Re-
 ligion, as they advanc'd in Greatness.


Diis

SERM. *Diis Te minorem quòd geris, imperas,*


IV.  said a *Roman* to his Country-men, at that point of time, when their Affairs were most prosperous: It was because they carried themselves with a due Submission to the Gods, that Mankind was made subject to them. Hath the Revelation of the Gospel of Christ made any Change in the methods of God's dealing with Kingdoms and Nations? If not ---- and the Reverence, which these Heathens express'd towards their false Deities, was so highly rewarded, may not We Christians, when we thus offer up our Devotions to the true God, expect also a Blessing upon them? We certainly may; if they come not from the Lips, but the Heart; from an Heart fill'd with a grateful Sense of Mercies receiv'd, and firmly resolved to do every thing in its Power toward deserving New ones: from an Heart, so affected as good *David's* was (not when he said, *In my Prosperity I shall never be moved*; but) when he had learnt to secure and increase his Prosperity, by an humble Behaviour towards
God,

God, and a dutiful Reliance on his Pro- SERM.
vidence; and did, under these Convictions, IV.
compose the following Hymn, to be us'd
(as it should seem) in the Publick Service
of the Church, on some solemn Day of
Humiliation. *Lord (saith he) my heart* Ps. cxxxi.
is not haughty, nor mine eyes lofty, nei-
ther do I exercise myself in great mat-
ters, or in things too high for me. As
mighty things as thou hast done for me,
I have not been exalted, either in Heart,
or Look, on that account; nor have
busied my self in searching out the se-
cret reasons of thy distributing Prospe-
rity, and Adversity, in such a manner
as best pleaseth thee. Surely I have be-
haved and quieted myself, as a Child that
is weaned of his Mother; I have imita-
ted the Humble, Modest, and Tractable
Temper of the Infant-State; Yea, my
Soul is even as a weaned Child, it is as
resign'd to thy Guidance, as entirely de-
pendent on thy Care and Goodness. Upon
which it very naturally follows---- *Let*
Israel (that is, every Israelite indeed, who
can thus truly say of himself) trust in the
Lord,

SERM. *Lord, from henceforth, and for ever !*

IV.  for there can be no surer way to Success, than by disclaiming all Confidence in ourselves, and referring the Events of things to God with an implicit Affiance.

Come on then, let as many of us, as have not been tempted by our Prosperity to entertain vain Thoughts, or are now resolv'd to dismiss them, bow ourselves before God, both publicly and privately, imploring the Continuance of his Blessings on that Righteous Cause wherein we are engag'd, and on Those, who by their Counsels, Courage, or Conduct uphold and strengthen it ; especially on our most Gracious *QUEEN*, whose Exemplary Piety and Virtues are its greatest Ornament and Advantage, its chief Support and Stay : Who, as She hath the Successes of *David*, so hath receiv'd them with the same Religious Humility He did ; and hath, by that means, we trust, laid a Foundation for more ; which (if our Vices hinder not) He in due time will bestow, *who regardeth the Lowliness of his Hand-*
maiden,

maiden, but scattereth the Proud in SERM.
the Imagination of their Hearts: Who IV.
putteth down the mighty from their 
Seat; but hath exalted, (and will exalt)
the Humble and Meek.

To him, Father, Son, and Holy Spi-
rit, be ascrib'd all Dominion and
Praise, Now, and for Evermore.
Amen!



A
SPITTAL-SERMON

PREACH'D at
St. *Bridget's* CHURCH,
Before the Right Honourable the
LORD MAYOR, &c.
On *Easter-Tuesday, April 7, 1707.*


St. MATTH. XXV. 40.

*Verily I say unto you; Inasmuch as ye
have done it unto one of the least of
these my Brethren, ye have done it
unto me.*

SERM.

V.


*S*T. Paul being brought unto the
Areopagus, or highest Court in
Athens, to give an Account of the Doc-
trine he had *preach'd* concerning *Jesus*
and the Resurrection, fitly took that
Occasion to imprint on the Minds of
those

those Magistrates, before whom he stood, SERM.
the Belief of a Future Judgment, and to V.
shew, what Connexion there was between 
the *Rising of Jesus* from the Grave, and
his Coming to judge the World. *God*, Acts xvii.
said he, *hath appointed a Day, in the* ^{31.}
which he will judge the World in Right-
eousness, by that Man whom he hath
ordained; whereof he hath given Assu-
rance unto all Men, in that he hath raised
him from the Dead. The Rising of *Jesus*
from the Dead, was an irresistible Evi-
dence of the Truth of his Doctrine; and
one part of his Doctrine was, That he
would judge the World. By Rising from
the Dead, he took Possession of his King-
dom, (all *Power* being then *given unto* Matth.
him both in Heaven and in Earth) and xxviii. 18.
was to *reign, till all his Enemies were* 1 Cor. xv.
put under his Feet, that is, till Evil Men, ^{25.}
and Evil Spirits were judged; which was
the last and most illustrious Instance,
wherein his Kingly Power was to be ex-
ercised: And then (and not till then) he
was to *deliver up his Kingdoms to the* Ibid 24.
Father. On these, (but more especially
on

SERM. on the former of these) Accounts, did
 V. *God give Assurance unto all Men, that
 he would judge the World in Righteousness, by that Man whom he had ordained, in that he raised him from the Dead.*

The Festival of our Lord's *Resurrection* we have already celebrated; and may now therefore turn our Thoughts not improperly to consider the chief *Consequence* of his Resurrection, a *Judgment* to come: That Branch of it especially, which relates to the Enquiries that our Judge will then make concerning our Obedience to his great Commandment of *Charity*; the enforcing of which, is the pious and peculiar Design of these Annual Assemblies.

In the account of that Solemnity, which our Blessed Saviour himself hath given us, we are told, that he will *then say to them on his right hand; Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick,*
and


and ye visited me ; I was in prison, and ye came unto me. Amaz'd at this merciful Sentence, and no ways conscious of any
 SERM. V.


such Deterts, these good and humble Persons are said to reply ; *Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or, when saw we thee sick, or in prison, and came unto thee ?* To which our Saviour makes this memorable and gracious Return ; fit to be engraven in the Hearts, and to be for ever sounding in the Ears of all industrious Promoters of Charity ; *Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.* True it is, *Me* in Person ye never reliev'd, supported, comforted ; but, since ye perform'd these kind Offices to others (who belong'd to me) at my Command, and for My Sake ; I take what you did to *them* [even to *one* of the *least* of them] as done to *myself*, and shall, under that Notion, now give you an exceeding Re-

SERM. compence for it. *Come, therefore, ye blef-*
 V. *sed of my Father, inherit the Kingdom*
 { *prepared for you from the Foundation of*
the World!

I do not think, this Account is to be understood literally, but with such Allowances as are usually made in the Explication of our Saviour's Parables; which hold, not in every particular Circumstance, but only as to the main *Scope* and *Drift* of them. Now the general Design of this Relation manifestly is, to propose to us two *Considerations*, which are powerful Inducements to the Practice of *Charity*: One, "That upon *this* Head " we shall chiefly be examin'd and try'd, " at the great Day of Account;" The other, "That Acts of Mercy done to the " Poor shall then be accepted, and rewarded, as done to our Saviour himself.

Of these two Points, the former is sufficiently imply'd throughout the Tenor of our Lord's Discourse, wherein all the Instances mention'd relate to the single Head of *Charity*: The latter is directly affirm'd in very emphatical Words, and
 with

with a solemn Preface, never us'd by our SERM.
Saviour, but to give us warning of some V.
remarkable Truth that is to follow. *Verily* 
I say unto you, inasmuch as ye have done
it unto one of the least of these my Bre-
thren, ye have done it unto Me.


The Words therefore afford proper
Matter for our Devout Reflection, under
the two following Heads of Enquiry :

First, Why, in the Account given of I.
the Proceedings at the Day of Judgment,
Acts of Mercy alone are mention'd?

Secondly, In what Sense, and for what II.
Reasons it may be presum'd, that our
Saviour will then Accept the Acts of
Mercy we now do to his Poor *Brethren*
(such he vouchsafes to call them) as done
to *Himself*.

I. As to the first of these Enquiries, it I.
is to be consider'd, That the external
Acts of Mercy here mention'd, are sup-
pos'd to include that Principle of Divine
Love, or Charity, from whence they flow,
L 2 and

SERM. and from which alone they derive all

V.  their Worth and Excellence. 'Tis the inward Habit, or Grace of Charity, which recommends the outward Act; so that the least and lowest Instances of Goodness, springing from this Source, *are in the sight of God of great Price: even a Cup of cold Water given to a thirsty Disciple, in the Name of Christ, shall not lose its reward.* Whereas the most extraordinary and shining Acts of Charity, when separated from a Principle of Divine Love, are of no Value; for, *if we bestow all our Goods to feed the Poor, and have not Charity, it profiteth us nothing.* And therefore the

Matth. x.
42.

1 Cor.
xiii. 3.

1 Cor.
xiii. 13.

First, And most obvious Account of the distinguishing mention here made of Acts of Mercy, may be taken from the surpassing Dignity and Worth of that Divine Grace which produceth them; which St. *Paul* tells us, is preferable even to *Faith* and *Hope*: for *the greatest of these Three is Charity.*

I should not wander from my Point, if I took occasion here largely to explain the

the Grounds and Reasons of this Preference; since whatever Excellence there is in the Cause, or Principle, must derive a proportionable Excellence also on the Effect; and therefore, a full Display of those Grounds and Reasons would tend to satisfy our present Enquiry. But having other Matter to offer, which is of nearer and plainer Use, I shall mention them only without insisting upon them.

Charity then, (or a Love of God, which works by a Love of our Neighbour) is greater than *Faith*, or *Hope*, because it supposes these Graces to be previously exercised, and is indeed the Result and Reward of them. Faith steadfastly believes, Hope eagerly expects; but Love, which is the End and Consummation of both, enjoys.


It not only unites us to God, but it makes us like him too, and transforms us into a Divine Image? for *God is Love*: ^{1 John iv.} whereas Faith and Hope have no place in ^{8.} the supreme Mind; and consequently, we ourselves bear no Resemblance to God, when we abound in them.

SERM. *Charity* is more Extensive, as to its
 V Object and Utc, than either of the two
 other Graces, which center ultimately in
 ourselves; for we believe, and we hope
 for Our own sakes: But Love (which
 is a more disinterested Principle) carries
 us out of ourselves, into Desires and En-
 deavours of promoting the Interests of
 Other Beings.

Charity excels also in point of Dura-
 tion, for *it never faileth*; it doth not
 end with this World, but goes along with
 us into the next, where it will be ad-
 vanced and perfected: but Faith and
 Hope shall then totally fail; the one be-
 ing changed into Sight, the other into
 Enjoyment.

1 Cor.
 xiii. 8.


And indeed, well hath God suited these
 Graces to the several States to which they
 belong: Faith and Hope, which are use-
 ful in this Life only, may in this Life be
 exercised to Perfection: We may have so
 vigorous and piercing a Faith, as can be
 out-done by no Evidence, but that of
 Sight; we may have so crest and lively
 an Hope, as can only be exceeded by Fru-
 tion,

tion, in which it is lost. But Love is as SERM.
endless in its Degrees, as it is in its Dura- V.
tion; and is fitted therefore to an Im- 
mortal State, where it may be exerted
and improved to all Eternity.

2. And this remarkable Property of Love will suggest to us one Reason, why Acts of Charity shall be enquir'd after so particularly, at the Day of general Account; because Good Men are then to be consign'd over to another State, a State of everlasting Love and Charity: And therefore the chief Enquiry must then be, How they have abounded in those Graces which qualify them best for an Admission into that State, and for a due Relish of the Divine Pleasures of it; how they have practis'd Charity here, the Exercise of which must be their Duty, and their Happiness for ever. Heaven, and Hell, are the proper Regions of Love, and Hatred; Mercy, and Uncharitableness: Blessed Angels, and pure Souls, exercis'd in the Ministry of Love, are to possess the one; Devils, and damn'd Spirits, who are all Rage, Envy, and Ma-

SERM. lice, are to inhabit the other. When we
 V stand therefore on the Brinks and Con-
 fines of those States, at the Day of Doom,
 we shall be examin'd, how fit we severally
 are for such Places, and such Company:
 according as that appears, our several Man-
 sions shall be suitably assign'd to us; and
 Men and Angels, Good and Bad, even
 We ourselves shall, upon the issue of this
 single Article, acknowledge the Justice
 of the Sentence. Indeed

3dly, This single Article is sufficient to
 Absolve, or Condemn us: for it is the
 short Test, and sure Proof of Universal
 Goodness. The whole Duty of a Christian
 is nothing but Love, varied through the
 several Kinds, Acts, and Degrees of it.
 And Works of Mercy, are the most Na-
 tural and Genuine Off-spring of Love;
 so that from these a *Good Man* is deno-
 minated. The Scripture therefore fre-
 quently sums up our Duty in *Charity*;
 and, for that reason styles it the *fulfilling*
of the Law, and the *Bond of Perfection*.
 Indeed where *Charity* is, (that is, where
 the Blessed *Fruits* of *Charity*, springing
 from


from a true *Principle* of Divine Love, SERM.
are) there no other Christian Grace or V.
Perfection can be totally wanting; and 
where *Charity* is not, there may be the
imperfect Resemblances of other Christian
Graces and Virtues, but not those Graces
and Virtues themselves: for such they
cannot be, unless fed, and invigorated,
and animated by a Principle of Universal
Charity. So that our Saviour, by pro-
fessing to examine us on this Head, brings
Matters to a short Issue, a single Point,
by which our Cause may be decided as
effectually, as by larger Enquiries. It will
furnish us with a

4th Reason of his Conduct in this
Cause, if we consider, how great a stress
he laid upon this Duty, while he was
upon Earth; how earnestly he recom-
mended it; in how exalted a degree of
Perfection he prescrib'd the practice of
it to us: so that he cannot but enquire,
with a particular Concern, how we have
comply'd with it.

It is his peculiar, his distinguishing Pre-
cept, the special Mark and Badge of our
Dis-


SERM. Discipleship: *A new Commandment* (said
 V. he) *I give unto you, that ye love one*
 John xiii. *another; by this shall all Men know that*
 34, 35. *ye are my Disciples, if ye have love one to*
another. And upon the Article therefore
 of our Obedience to this *New Command-*
ment, he himself will declare, whether
 we do, or do not belong to him. It was
 one of the last Injunctions he gave, and
 often repeated to his Disciples, in that
 Divine Exhortation he made to them
 just before he entred on the Bloody Scene
 of his Passion; twas the great Direction
 he left with them, when he himself was
 leaving the World. The first and chief
 Enquiry, therefore, when he returns to
 Judgment, will be, What Weight his
 Dying Words have had with us?

5. The Nature of the Sentence he is to
 pronounce, the Rule of Judgment by
 which he will at the Last day proceed,
 requires that a particular Regard be then
 had to our Observation of this Precept.
 We shall be judg'd by the Grace and Mer-
 cy of the Gospel, and not by the Rigours
 of unrelenting Justice. God will indeed
Judge

Judge the World in Righteousness, but SERM.
'tis by an *Evangelical*, not a *Legal* Right- V.
teousness; and by the Intervention of the 
Man Christ Jesus, who is the *Saviour*,
as well as the *Judge* of the World; and
as such, hath procur'd that pardoning
Grace for us, which mitigates and tem-
pers the severity of the Rule, and entitles
us to the Favour and Mercy of our Judge.
But what Title can he have to Mercy
himself, who hath not exercis'd it towards
Others? *Blessed are the Merciful, for they* Mat. v. 7.
shall obtain Mercy, in that Day when
Mercy rejoiceth against Judgment: But, James ii.
on the other hand, *They shall have Judg-* 13.
ment without Mercy, who have shewed ibid.
no Mercy. The Power of *Covering Sin*,
is in Scripture ascrib'd to no other Grace,
or Virtue whatsoever, but *Charity*: when
therefore *the Multitude of our Sins* is to
be Judg'd and Punish'd, the fittest and
kindest Enquiry that our Judge can make,
is, What Deeds of Charity we have to
alledge in Extenuation of our Punishment?

6. The *Secret* manner, in which Acts
of Mercy often are, and ought to be per-
form'd,

SERM. form'd, requires this publick Manifesta-
 V. tion of them at the great Day of Ac-
 count. There are, I think, but three
 Duties, in the Performance of which God
 hath, after a peculiar manner, recom-
 mended Secrecy to us; *Alms, Fasting,*
 and *Prayer*. The two latter of these (as
 far as we are oblig'd to Secrecy in the
 Discharge of them) relate chiefly to *Our-*
selves, and to our *own* Concerns: but
 the first regards our Neighbour alone, and
 cannot therefore be done altogether with-
 out a Witness. However, as far as the Na-
 ture of this Duty will admit of *Privacy*,
 our Saviour hath enjoin'd it; and in Terms
 of a particular Significancy and Force.
 For he knew that Good and Bountiful
 Minds were sometimes inclin'd to Osten-
 tation, and ready to cover it with a Pre-
 tence of inciting others by Their Exam-
 ple; and therefore checks this vanity in
 these remarkable Words: *Take heed,*
says he, that ye do not your Alms before
Mien, to be seen of them.---That thou
dost not sound a Trumpet before thee, as
the Hypocrites do, that they may have
Glory


Glory of Men: Verily, I say unto you, SERM. they have their Reward. But when thou V. doest Alms, let not thy Left Hand know what thy Right Hand doth. And that  *we might be encourag'd punctually to observe this Precept, by a Reward proportion'd to the Nature of the Duty, therefore he adds; And thy Father, which seeth in Secret, shall Himself reward thee openly; that is, in the Sight of Angels and Men, at the great Day of Retribution. For that this is his Meaning, may appear from a parallel Place in St. Luke, where the Reward promis'd to Charity, is thus express'd; And thou shalt be Rewcompens'd at the Resurrection of the Just; at that time, when God shall judge the Secrets of Men by Christ Jesus; shall openly punish their secret Sins, and openly own and reward their secret Virtues; their Acts of Charity especially, which, as they were, in Obedience to his Command, perform'd Privately, so they shall now, according to his Promise, be Rewarded Openly. A Reward, every way congruous, and fitting! For it gives God*
and

SERM. and good Men the Glory, that would
 V. otherwise be lost, of many retir'd Graces

and Virtues; which deserve so much the rather to be publish'd, because they declin'd Observation! It reproaches, and fills with Confusion, those unmerciful and wicked Men, who look'd upon all such conceal'd Instances of Goodness, as

Ecccl. xi. 1. unprofitable Folly, as the *casting of our Bread upon the Waters*, which, they did not think, *would thus be found after many Days*. It proclaims the Triumphs of Humanity and Goodness in a proper Audience, even before the whole Race of Mankind, then Assembled. The Objects of Mercy themselves will be present, and will, with Pleasure, discover the Blessed Hands that reliev'd them; nor shall their Testimony be wanting, when the Judge of the World doth, as it were, Point and Appeal to them in the Throng, as Evidences of the Equity of that Sentence he is then about to pronounce: *Inasmuch as ye have done it to one of the least of these my Brethren, ye have done it unto Me.*

And

And this furnishes us with yet one more SERM.
 Reason, why our Saviour lays such a par- V.
 ticular Stress on Acts of Mercy; because 
 he looks upon every one of them as a
Personal Kindness done to *Himself*; *ye*
have done it unto me! How this is to be
 understood, and upon what Account our
 Lord is pleas'd to express himself on this
 Occasion, with so wondrous a Degree of
 Condescension, is what I, upon my *Se-*
cond general Head, propos'd to shew.

II. *Inasmuch as ye have done it unto* II.
one of the least of these my Brethren, ye
have done it unto Me. To me! that is,
 at my Instance, and for my Sake; to *my*
Brethren, as such, on account of their
 Relation to me; and what is thus done
 in Obedience to my Commands, and
 with a peculiar Regard to my Person, I
 esteem a Personal Kindness, and will ac-
 knowledge and reward it accordingly:
 For, as he elsewhere speaks, *Whosoever*
shall give to drink unto one of these little
ones a Cup of cold Water only, in the
Name of a Disciple, [or, *as belonging to*
Christ]

SERM. *Christ*] *verily I say unto you, he shall in*
 V. *no wise lose his Reward.*

Mark ix.
 41.

It is certain, that those good Men, who take such Pleasure in relieving the Miserable, for Christ's Sake, would not have been less forward to minister unto Christ himself, if they had been blessed with an Opportunity of doing it. Now, what they were thus ready to have done, our Saviour reckons as done, and places to their Ac-

2 Cor. viii.
 12.

count. *For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that a Man hath not* And this is the Ground of that favourable Decision of his, in behalf of the Poor Widow, who, while *many, that were rich, cast much into the*

Mark. xii.
 42, 43.

*Treasury, threw in two Mites----*Verily (said he) *she hath cast in more than they All' i. e. if she had had as much as they all had, she would have cast in more than they all did; and God respects, not the Gift, but the bountiful Mind and Intention of the Giver; calling (in this Sense also) the things that are not, as if they were.*

Rom. iv.
 17.

But

But there is yet a more strict and proper SENSE, in which the Words of our Lord may be understood. He hath taken our Nature upon him, and united it to himself; and is, therefore, on the account of this Union and Alliance, some way interested in the Joys and Grievs of those who share the same Nature with him. For, according to the reasoning of the Divine Writer to the *Hebrews*, both *he that sanctifieth, and they who are sanctified, are all of one* [i. e. are all partakers of the same Flesh and Blood; as he afterwards explains himself;] for which Cause he is not ashamed to call them Brethren.

SERM.

V.

~~~~~

Heb. ii.  
11.

Ibid.

We are indeed his Brethren, as we are Men: but we are still more so, as we are Christians; that is, as Members of that Mystical Body, of which Christ Jesus is the Head. Now (as St. Paul argues concerning this Mystical Body) whether one Member suffer, all the Members suffer with it; or one Member be honour'd, all the Members rejoice with it: The Head especially, which is

1 Cor. xii.  
26.

SERM. the Principle of Life, and Motion, and  
 V. Sense to the rest; and *from which all*  
 Col ii. 19. *the Body by Joints and Bands having*  
*Nourishment ministred, and being knit*  
*together, increaseth with the Increase of*  
*God.* They are still the same Apostle's  
 Words; who is every where full of  
 this Union and Sympathy between Christ  
 and his Members; having receiv'd very  
 strong Impressions of it at the Time of  
 his Conversion, when he heard that  
 Voice from Heaven, *Saul, Saul, Why*  
*persecutest thou me? And he said, Who*  
*art thou, Lord? And the Lord said, I*  
*am Jesus whom thou persecutest.* In  
 like manner as *Jesus is persecuted*, when  
 any of his poor Members suffer, he is  
 reliev'd also, when they are reliev'd.---*In-*  
*asmuch as ye have done it unto the least*  
*of these my Brethren, ye have done it*  
*unto me.*

Indeed, our Saviour is represented  
 every where in Scripture as the special  
 Patron of the Poor and the Afflicted,  
 and as laying *their* Interests to Heart  
 (as it were) more nearly than those of  
 any

any other of his Members. The Reason of which is not obscurely intimated to us. SERM. V.


Our Saviour's Humiliation consisted not merely in taking Human Nature upon him, but Human Nature cloath'd with all the lowest and meanest Circumstances of it. He led a Life of great Poverty, Shame, and Trouble; *not having where to lay his Head*, or wherewithal to supply his own Wants, without the Benevolence of others, or a Miracle: *He was despised and re-* Isa. liii. 3.  
*jected of Men, a Man of Sorrows, and acquainted with Grief*; so that the rest of the World *hid, as it were, their Faces from him*. Now, in the Epistle to the *Hebrews* we are told, that, by thus *taking on him the Seed of Abraham*, he Heb. ii. 17.  
became *a merciful and faithful High-Priest*; who could be touched with the feeling of our Infirmities, because he *was in all Points tempted like as we* Ib. iv. 15.  
*are, and himself also compassed with In-* v. 2.  
*firmity*. If then, by taking upon himself Human Nature at large, he hath a

SERM. compassionate and tender Sense of the

v. Infirmities of Mankind in general; he  
 must needs, in a peculiar manner, feel,  
 and commiserate the Infirmities of the  
*Poor*, in which he himself was so eminent a Sharer. To the rest of Mankind he was ally'd indeed by his Humanity; but to the *Poor*, even by the humble and suffering Circumstances of it: He was made *in the likeness of Men*; but most like the meanest among the Sons of Men. *Wherefore he is not ashamed to call them Brethren*, by way of Distinction; to publish their near Relation to Him; to recommend their Case particularly to Us; to espouse all their Interests; to take part in all their Afflictions; and even to acknowledge the good Offices we do them, as done to himself--- *I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.*

I have dispatch'd the Argument in both its Branches, which I undertook to consider. The *Use* we are now to make



make of it, is Obvious and Easy; so SERM.  
 Obvious, that I question not but you V.  
 have prevented me in this Respect, and   
 have all along, as I pass'd from Point  
 to Point, apply'd it to your selves, to the  
 enforcing of the great Duty of Cha-  
 rity, to the inflaming your Souls with  
 an ardent Love of it, and a Resolution  
 of practising it in such an exalted Degree,  
 as becomes the true Disciples (nay the  
 Friends and Brethren) of *Jesus*. *Many*  
*excellent things are spoken of* this Di-  
 vine Grace, in Scripture; many high  
 Encomiums are there given of it; many  
 encouraging Promises are made to it: but  
 I question, whether all of them taken to-  
 gether, carry more Life, and Force, and  
 Warmth in them, than the Two affect-  
 ing Considerations I have explain'd to  
 you. The Wit of Man cannot contrive  
 (for even the Wisdom of God hath not  
 suggested) any more pressing Motives,  
 more powerful Incentives to the Exer-  
 cise of Charity, than these; That we  
 shall be judg'd by it at the last dreadful  
 Day; and that then, all the Acts of

SERM. *Mercy* we have done to the *Poor*, shall  
 V. by our Merciful Judge be own'd, and  
 rewarded, as Personal Kindnesses done  
 to himself.

What can awaken us to do Good, if  
 the Sound of the last Trumpet cannot ?  
 If a lively Sense and Anticipation of  
 the great Scene of Judgment which shall  
 then be unfolded, of the Process which  
 shall be form'd, of the Scrutiny. which  
 shall be made, of the Sentence which  
 shall be pronounced ; if, I say, the  
 bright Ideas of these Solemnities, which  
 the Scripture had taken care to imprint  
 upon our Minds, do not excite us to  
 John 14. abound in the *Labour of Love, whilst it*  
*is yet Day, ere the Night cometh, when*  
*no Man can work ;* Vain will be the  
 Attempt of rousing us into the Love and  
 Practice of Goodness, by any less asto-  
 nishing Methods ; all other Applications  
 and Motives whatsoever will be lost upon  
 us ; and we must even be suffered to *sleep*  
*on* in our Security, *and take our Rest,*  
 2<sup>d</sup> 11. *till our Judgment, which lingreth not,*  
 over-


overtakes us, *and our Damnation, which* SERM.  
*slumbereth not,* lays hold of us. V.

Do we, in good earnest, believe the account of that Day's Transaction which our Lord hath given us? Let us shew our Faith by our Works, and pass the time of our sojourning here (as it will then be well for us we had passed it) in the unwearied Exercise of *Beneficence and Charity*. Can we believe that *God hath appointed a Day wherein he will Judge the World by the Man Christ Jesus*; without believing also, that he will judge it in that very Manner, and with those very Circumstances, which the Judge himself hath revealed to us? And if so, how can we ever think of appearing at that awful Tribunal, without being able to give a ready Answer to the Questions which he shall then put to us, about the Poor and the Afflicted, the Hungry and the Naked, the Sick and the Imprisoned? What Confusion of Face shall we be under, when that Grand Inquest begins; When an Account of our Wealth, and our Opportunities of do-

SERM. ing Good is display'd, on the one Side,  
 V. and a Particular of our Use, or Misuse  
 of them is given in, on the other? And  
 it shall appear, that the Good Things we  
 have *done*, are few and little, in com-  
 parison of those we have received? How  
 shall we then wish (to no purpose wish)  
 that it might be allowed us to live over  
 our Lives again, in order to fill every  
 Minute of them with Charitable Offices,  
 which, we find, will at that time be of  
 so great Importance to us?


In vain shall we then plead, (tho' we  
 could truly plead) that we have been  
 frequent and devout Worshipers of God,  
 Temperate and Sober in our Enjoyments,  
 Just and Conscientious in our Dealings;  
 in vain shall we attempt to justify our  
 selves, as the rich young Man in the  
 Gospel did, by appealing to the great  
 Duties of the Law, and saying, *All*  
*these have I kept from my Youth up;*  
 unless we can say also somewhat more  
 for our selves, than *He* could; even  
 that we have been liberal in our Dis-  
 tributions to the Poor, and well dis-  
 charg'd

Mat XIX.  
 21.

charg'd that important Stewardship with S E R M.  
which God hath entrusted us. One sin- V.  
gle Instance of Relief afforded to the   
Afflicted and the Miserable, one *Cup of*  
*Cold Water given to a Disciple*, that is,  
the smallest Act of *Charity*, done out  
of a sincere Principle of Goodness, shall  
then stand us in greater stead, and recom-  
mend us more effectually to the Favour  
of our Judge, than all our pretended  
Zeal for the Divine Honour, and the  
Advancement of Religion, than all the  
Flights and Fervors of Devotion, than  
all the Rigors and Severities of the Mor-  
tified State: nay, than whatever Christi-  
an Graces and Virtues we can suppose  
it possible to attain, without attaining  
true Christian *Charity*, i. e. such an ar-  
dent Love of God, as manifests itself in  
a proportionable Love of our Neigh-  
bour, and particularly, in those genuine  
Fruits of Love, with which Christian  
Mercy and Tenderneſs will be ſure to  
Inſpire us.


This is a Truth, which cannot be  
too often, or too earnestly inculcated, be-  
cause

**M.** cause (important as it is) we are apt, extremely apt to overlook it, and to persuade our selves, that, if we do but observe the Rules of Moral Honesty in all our Transactions; if we wrong no Man, or make Restitution to those we have wrong'd; such a Righteous and Faultless Conduct will secure our Title to Happiness. We own, indeed, that extraordinary Acts of *Charity* are commendable, and shall have their Reward: But we think we can escape Hell, without performing them; and are humble enough to be contented with the lowest Station in Heaven. Human *Judicatories*, we observe, give Sentence only on Matters of Right and Wrong, but enquire not into Acts of Bounty and Beneficence; and we easily transfer this known Method of Proceeding from Earthly Tribunals to that of Heaven. To rectify a Mistake of so great Consequence as this, it was requisite to assure us, that, though the Forms and Solemnities of the Last Judgment, as they are described in the Gospel, may bear some Resemblance to those

those we are acquainted with here be- SERM.  
low, yet the Rule of Proceeding shall V.  
be very different : That we shall be Try'd   
at that Bar, not merely by our Righteousness, but moreover and chiefly by our *Charity* ; That it will not avail us then to say, We have done no Evil, if we have done no Good ; That however Virtues of Omission (if I may so speak) will not Save us, yet, that Sins of Omission will certainly Damn us. 'Tis because we have *not* given the Hungry, Meat ; and the Thirsty, Drink ; because we have *not* taken in the Stranger, and cloathed the Naked ; because we have *not* visited the Sick, and those that are in Prison ; that we shall be then included in that terrible Sentence, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels !* The Ignorance of those, who are Strangers to the Covenant of *Christ*, may be wink'd at, and their Future Happiness secur'd to them upon lower Terms : But it is Madness in Christians, after such a Declaration as this,

SERMON. to flatter themselves with the Hopes of  
 V. getting to Heaven, without abounding  
 in the Offices of *Charity*. 'Twas chiefly  
 to rouse Men up into a Sense of their  
 Duty and Danger in this respect, that  
 our Saviour utter'd the Parable of the  
*Rich Man* and *Lazarus*. The Rich  
 Man is not blam'd in the Parable, as  
 having made use of any unlawful Means  
 to amass Riches, as having thriven by  
 Fraud and Injustice, or grown fat upon  
 the Spoils of Rapine and Oppression :  
 All that is there laid to his Charge, is,  
 That he was *cloathed with Purple and  
 fine Linen, and fared sumptuously every  
 Day*, without regarding the wretched  
 Condition of *Lazarus*, who was laid  
 at his Gate ; and who is said indeed to  
 have *desired to feed of the Crumbs  
 which fell from his Table*, but is not  
 said to have *obtain'd* what he desired.  
 And even this want of Humanity to an  
 Object so pityable and moving, did, it  
 seems, deserve to be punished with Ever-  
 lasting Torments. Hear, and tremble  
 all Ye who have *this World's Good,*  
*and*



*and see your Brother have need, and* SERM.  
*shut up your Bowels of Compassion from* V.  
*him.* 

But I believe far better things of All, and know far better things of many, that compose this Audience; for I see here, the worthy Governors and Encouragers of those Publick and Useful Charities, which are a greater Ornament to this City, than all its Wealth and Splendor; and do more real Honour to the Reform'd Religion, which gave Birth to them, than redounds to the Church of *Rome*, from all those Monkish and superstitious Foundations, of which she vainly boasts, and with which she dazzles the Eyes of Ignorant Beholders.

We live at a Time, when Popery, which is so far shut out by our Laws, as not to be able to re-enter openly, is yet stealing privately in by the Back-Door of Atheism, and making many other secret and unperceived Advances upon us. Its Emissaries are very numerous, and very busy in Corners, to seduce

SERM. duce the Unwary. And among all the  
 v. popular Pleas, which they employ to this  
 Purpose, there is none more ensnaring  
 (I speak what I know, by Experience)  
 than the advantageous Representations  
 they make of the Publick Charities, which  
 abound in Their Communion. Many  
 ways there are of exposing the Vanity  
 of such Pretences: but I have found  
 none more successful, than to direct the  
 Persons, who are struck with the specious  
 Appearances of Charity in *that*  
 Church, to the real and substantial Effects  
 of it in *ours*; those noble Monuments  
 of *Glory to God, and Good Will to Men*,  
 which the Piety of our Protestant  
 Ancestors rais'd; and which have  
 since receiv'd as great Additions and  
 Improvements, as the renowned City it-  
 self to which they belong. I mention  
 them together, because I take the One  
 of them to have sprung, in some Mea-  
 sure, from the Other; and the present  
 prosperous Estate of this great *Emporium*  
 to be owing, not more to the Industry  
 of its Inhabitants, than to those shining  
 Instances

Instances of Charity in which they excel; there being no surer way towards increasing Riches, than by sharing them with the Poor and the Nedy. SERM.  
V.

I have not room to give you a compleat View of what hath been expended in such charitable Distributions within the Walls of this City, since the time of our Blessed Reformation, when these goodly Plants were first set, which have since, by due Watering and Culture, so wonderfully grown and flourished: You may guess at the prodigious Sum to which such an Estimate would amount, when you have heard, What hath been here done for the Poor by the five *Hospitals* and the *Work-House*, within the Compass of one Year, and towards the End of a Long, Expensive War; which, however it may have drain'd our Wealth in other Respects, yet hath (Thanks be to God) not exhausted, and scarce diminish'd our Charity. I shall give you a short Account of *Two Reports*, which were read at large to you Yesterday.

*Here*

SERM.

V.



*Here an Abstract of those Reports  
was read.*

'Tis not necessary to plead very earnestly in behalf of these Charities; they speak sufficiently for themselves, by a silent, but powerful Eloquence, that is not to be withstood. There is such a Native Comeliness and Beauty in well-design'd Works of Beneficence, that they need only be shew'd, in order to charm all that behold them. Particularly These of which you have had an account, are such Wise, such Rational, such Beneficial Institutions, that it is impossible for a Good Man to hear them represented, without wishing them all manner of Success; and as impossible for one, that is both Rich, and Good, not to contribute to it. To relieve the helpless Poor; to make sturdy Vagrants relieve themselves; to hinder idle Hands from being mischievous to the Common-Wealth; nay, to employ them so, that they may be of publick Service; to restore Limbs to the Wounded,

Wounded, Health to the Sick, and Reason to the Distracted; to educate Children in an honest, pious, and laborious manner; and, by that Means, to sow a good Seed, of which perhaps another Age, and another Race of Men may reap the Benefit; These are Things of so evident Use, of so confess'd an Excellence, that it would be an Affront to Mens Understandings to go about to prove it.

Besides, the Vigilance of those who preside over these Charities, is so exemplary, their Conduct so irreproachable, that Persons dispos'd to do Good in these Instances, can entertain no Suspicions of the Misapplication of their Bounty; but are almost as sure, that what they give will be made use of to its proper End, as they are that the End it self is Good, for which they bestow it. It is a mighty Check to beneficent Tempers to consider, how often good Designs are frustrated by an ill Execution of them; and perverted to purposes, which, could the Donors themselves have foreseen, they would have been very loth to promote. But it

SERM. is the peculiar Felicity of Charitably-  
 V. minded Persons in this Place, to have no



Objections of that kind to struggle with. All they have to consider is, What Portion of their Wealth they design for the Uses of the Poor; which they may then cheerfully throw into one of these Publick Repositories; secure, that it will be as well employ'd as their Hearts can desire, by Hands well vers'd in the Labour of Love, and whose Pleasure it is to approve their own Beneficence to the Publick, by a careful Management and Distribution of other Mens *Charity*.

This gives Benefactors an Opportunity of *doing their Alms*, with that Self-denying Secrecy, which our Lord recommends, and which greatly enhances the present Pleasure, and the Future Reward of them. For we may then safely conceal our good Deeds from the Publick View, when they run no hazard of being diverted to improper Ends, for want of our Own Inspection. Hence it is, that these Publick *Charities* have been all along supply'd, and fed by Private Springs; the Heads of which


which have sometimes been wholly un- known. And I take it to be an Argument of God's peculiar Blessing upon them, that the Expences of some of them do always much exceed their certain *Annual* Income ; but seldom, or never, their Casual Supplies. I call them *Casual*, in Compliance with the common Form of Speaking ; though I doubt not but that they owe their Rise to a very particular direction of Providence. The Overseers of these Bounties seem to Me, like those who live on the Banks of *Nile* ; who Plough up their Ground, and Sow their Seed, under a confident Expectation, that the Soil will in due time be Manur'd by the overflowing of that River, though they neither see, nor know the true Cause of it.

May God touch the Hearts of all that are able to contribute to such Works of Mercy, and make them as willing as they are able ! In order to excite their Christian Compassion, I need use no other Motive than that which the Text suggests ; That the Lord *Jesus* will look upon what-

SERM.  
V.  


SERM. ever we do of this kind, as done to himself; *In as much as ye have done it unto*  
 V. *one of the least of these my Brethren, ye have done it unto me!* Let us carry this Consideration always in our View, and endeavour to affect our Minds with a lively and vigorous Sense of it. We are apt sometimes to wish that it had been our Lot, to Live and Converse with *Christ*, to hear his Divine Discourses, and to observe his spotless Behaviour; and we please ourselves perhaps with thinking, how ready a Reception we should have given to him and his Doctrine; how forward we should have been in doing all publick Honours, and private Services, and in abounding in all the Offices of Humanity towards him. The Opportunity we wish for, we have: For, behold, he is *with us to the End of the World*, in the Persons of the Poor and Miscreable. They are his Representatives, His Substitutes; deputed by him to receive our Bounty, in His Name, and in His Stead: And we may rest assur'd (for *he is faithful who promised*) that the Comforts and  
 Sup-



Supports, which we extend to these his SERM.  
 Poor Brethren, shall be as kindly Re- V.  
 ceived, as highly Valued, as mightily Re-   
 rewarded, as if He himself had been the  
 Object of our Pious Liberality ; and that  
 we shall, on this account, be found, at  
 the Day of Retribution, among those at  
 his Right Hand, to whom he will say ;  
*Come ye Blessed of my Father, inherit the  
 Kingdom prepared for You, from the Foun-  
 dation of the World : For I was an hun-  
 gred, and ye gave me Meat ; I was thir-  
 sty, and Ye gave me Drink ; I was a  
 Stranger, and Ye took me in ; Naked, and  
 Ye clothed me ; I was Sick, and Ye visited  
 me ; I was in Prison, and Ye came unto  
 me.*

God grant, that every one of us may,  
 by thus shewing Mercy, intitle ourselves  
 to the Mercy of *Jesus !*

*To Him, with the Father, and Blessed  
 Spirit, be rendred all Majesty, Might  
 and Dominion for Ever ! Amen.*

---

*An Acquaintance with GOD, the  
best Support under Afflictions.*

---

A  
S E R M O N  
Preach'd before the  
Q U E E N  
A T

St. *J A M E S*'s,


*October 31, 1708.*

---

J O B xxii. 21.

*Acquaint now thy self with Him, and  
be at Peace.*

SERM.  
VI.


 THE exceeding Corruption and Folly of Man is in nothing more manifest, than in his Averseness to entertain any Friendship or Familiarity with God; though he was fram'd for that very

very End, and endu'd with Faculties fitted to attain it; tho' he stands, and cannot but be sensible that he stands, in the utmost want of it; tho' he be invired, and encouraged to it, frequently, and earnestly, by God himself; and tho' it be his Chief Honour, Advantage, and Happiness, as well as his Duty, to comply with those Invitations.

SERM.  
VI.

In all Cases, where the Body is affected with Pain, or Sicknefs, we are forward enough to look out for Remedies, to listen greedily to every one that suggests them, and upon the least hopes of Success, from the Reports of others, immediately to apply them. And yet, notwithstanding that we find and feel our Souls disorder'd and restless, toss'd and disquieted by various Passions, distracted between contrary Ends and Interests, ever seeking Happiness in the Enjoyments of this World, and ever missing what they seek; notwithstanding that we are assur'd from other Mens Experience, and from our own inward Convictions, that the only way of regulating these Dis-

SERM. orders is, to call off our Minds from too  
 VI. close an Attention to the things of Sense,  
 ~~~~~ and to employ them often in a sweet  
 Intercourse with our Maker, the Author
 of our Being, and Fountain of all our
 Ease and Happiness: yet are we strangely
 backward to lay hold of this safe,
 this only Method of Cure: We go on
 still nourishing the Distemper under which
 we groan, and choose rather to feel the
 Pain, than to apply the Remedy. Ex-
 cellent therefore, was the Advice of
Eliphaz to *Job*, when, in the midst of
 his great Troubles and Pressures, he thus
 bespoke him, *Acquaint thy self now with
 Him (i. e.) with God, and be at Peace* :
 Take this Opportunity of improving thy
Acquaintance with God, to which he al-
 ways, but *now* especially invites thee :
 Make the true Use of those Afflictions
 which his Hand, mercifully severe, hath
 been pleas'd to lay upon thee ; and be led
 by the Means of them, tho' thou hast en-
 deavour'd to know and serve Him already,
 to know and serve Him still better ;
 to desire, and love him more : Calm the
 Disorders


Disorders of thy Mind by Reflections SERM.
on his Paternal Goodness and Tender- VI.
ness; on the Wisdom, and Equity, and 
absolute Rectitude of all his Proceedings:
Comfort thy self with such Thoughts at
all times, but chiefly at that time, when
all Earthly Comforts fail thee; Then do
thou particularly retreat to these Consi-
derations, and shelter thy self under them;
---*Acquaint now thy self with Him,*
and be at Peace.

The Words therefore will suggest
Matter not unfit for our Devout Medi-
tation, under the Three following Heads;
wherein I shall consider,

I. What this Scripture-Phrase of *ac-*
quainting our selves with God implies,
and wherein the Duty recommended by
it particularly consists.

II. How Reasonable, Necessary, and
Desirable a Duty it is, as on many other
Accounts, so especially on This, That it
is the only True Way towards attaining
a perfect *Tranquillity* and *Rest* of Mind,
---*Ac-*


SERM. --- *Acquaint thy self with Him, AND*

VI. *BE AT PEACE.* Which will
 lead me also to shew, in the

III. *Place,* That the most proper *Season* for such a Religious Exercise of our Thoughts is, when any *Trouble* or *Calamity* overtakes us, *Acquaint thy self NOW with him.*

I. We are to consider, What this Scripture-Phrase of *Acquainting our selves with God*, implies, and wherein the Duty recommended by it particularly consists. The Phrase it self occurs, I think, no where else in Holy Writ; however, the true meaning of it is very Obvious and Easy.

We are prone by Nature to engage our selves in too close and strict an Acquaintance with the Things of this World, which immediately and strongly strike our Senses; with the Business, the Pleasures, and the Amusements of it; we give our selves up too greedily to the Pursuit, and immerse our selves too

too deeply in the Enjoyment of them; SERM.
and contract at last such an Intimacy VI.
and Familiarity with them, as makes it 
difficult and irksome for us to call off
our Minds to a better Employment, and
to think intensely on any thing besides
them. To check and correct this ill
Tendency, it is requisite that we should
acquaint our selves with God, that we
should frequently disengage our Hearts
from Earthly Pursuits, and fix them
on Divine Things; that we should ap-
ply ourselves to study the Blessed Na-
ture and Perfections of God, and to
procure lively and vigorous Impressions
of his perpetual Presence with us, and
Inspection over us; that we should con-
template earnestly and reverently the
Works of Nature and Grace, by which
he manifests himself to us; the inscru-
table Ways of his Providence, and all
the wonderful Methods of his dealing
with the Sons of Men: That we should
inure ourselves to such Thoughts, till
they have work'd up our Souls into that
filial Awe and Love of Him, that humble
and


SERM. and implicit Dependence upon Him,

VI. which is the Root and Principle of all
 ~~~~~ manner of Goodness; till we have made  
 our Duty in this Respect, our Pleasure,  
 and can address ourselves to Him, on all  
 occasions, with Readiness and Delight;  
 imparting all our Wants, and expressing  
 all our Fears, and opening all our Grievs  
 to Him, with that holy Freedom and  
 Confidence to which the Saints and true  
 Servants of God are entitled, having  
*received the Spirit of Adoption, whereby*  
*they cry, Abba Father!* In this Sense  
 ought we to *acquaint ourselves with God,*  
 to *set him always before us,* as the Scrip-  
 ture elsewhere speaks; *to draw near to*  
*him, and to delight in approaching him.*


But this is only a *General Account* of  
 what our *Acquaintance with God* implies:  
 It may be useful to mention some *Parti-*  
*culars* also, wherein it chiefly consists;  
 and to say somewhat distinctly upon  
 Each of them.

In order to begin, and improve Hu-  
 man Friendships, *Five Things* are princi-  
 pally requisite; *Knowledge, Access, a Si-*  
*militude*



*multitude of Manners*, an entire *Confidence* SERM.  
and *Love* : and by These also the Divine VI.  
Friendship, of which we are treating,   
must be cemented, and upheld.

The first Step towards an *Acquaintance with God*, is, a due *Knowledge* of him : I mean not a Speculative Knowledge, built on abstracted Reasonings about his Nature and Essence ; such as Philosophical Minds often busy themselves in, without reaping from thence any advantage towards regulating their Passions, or improving their Manners : But I mean a Practical Knowledge of those Attributes of his, which invite us nearly to approach him, and closely to unite ourselves to him ; a thorough Sense, and Vital Experience of his Paternal Care over us, and Concern for us ; of his unspotted Holiness, his inflexible Justice, his unerring Wisdom, and his diffusive Goodness ; a Representation of him to ourselves, under those affecting Characters of a *Creator*, and a *Redeemer*, an *Observer*, and a *Pattern*, a *Law-giver*, and a *Judge* ; which are aptest to incline  
our


SERM. our Wills, and to raise our Affections  
 VI. toward him, and either to awe, or allure  
 us into a stricter Performance of every  
 Branch of our Duty. These, and the  
 like *Moral*, and *Relative* Perfections of  
 the Deity, are most necessary, and most  
 easy to be understood by us; upon the  
 least Reflection and Enquiry we cannot  
 miss of them; tho' the oftner, and more  
 attentively we consider them, the better,  
 and more perfectly still shall we know  
 them.


The Acquaintance, thus begun, cannot continue, without frequent *Access* to him; without *seeking his Face continually* (as the good Psalmist's Phrase is) in all the Methods of Spiritual Address: in Contemplation, and Prayer; in his Word, and in his Ordinances; in the Publick Service of the Sanctuary, and in the Private Devotions of the Closet; and chiefly in the latter of these, which are, on several accounts, most useful towards promoting this holy Correspondence. By these Means, and in these Duties, is he to be approach'd, and found;  
 and,

and notwithstanding our Infinite Distance, will *draw near to Them who thus draw near to Him*, and shew himself to be a *God that is at Hand, and not afar off*. SERM. VI.

But in vain shall we approach him, unless we endeavour to be *like him*: A Similitude of Nature and Manners (in such a degree as we are capable of) must tie the holy Knot, and rivet the Friendship between us. Whomsoever we desire to approve, we labour also to conform ourselves to; to be *not only almost, but altogether such as they are*, if it be possible; that so They, seeing themselves in Us, may like Us, for the sake of Themselves, and go out (as it were) to meet, and embrace their Own Image and Resemblance. Would we then be admitted into an Acquaintance with God? Let us study to resemble him; we must be *partakers of a Divine Nature*, in order to partake of this high Privilege and Alliance! *For what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness?*

Yet

SERM. Yet farther, one Essential Ingredient  
 VI in all true Friendships, is, a firm unshak-  
 en *Reliance* on him who is our Friend.  
 Have we such towards God? Do we en-  
 tirely Trust in him? Do our Souls lean  
 on him, as a Child that is wean'd of his  
 Mother? Do we resign ourselves, and  
 our Affairs, absolutely to be dispos'd of  
 by him? and think all our Concerns  
 safer in his Hands, than in our own?  
 and resolve to believe every thing to be  
 best and fittest for us, which he sees best  
 should befall us? Are we still under his  
 Rod, without a Murmur? without De-  
 spondency of Mind, and without charg-  
 ing God foolishly? Do we unbosom all  
 our Secrets to him, and neither endea-  
 vour, nor pretend to hide any thing that  
 passeth in the depth of our Hearts from  
 him? Do we enquire of him for his Ad-  
 vice and Assistance in every thing?  
 and hearken to what our Lord God  
 shall say to us, either by the inward  
 Whispers of our Consciences, or the  
 outward Ministry of his Word, or the  
 awakening Calls of his Providence?  
 and

and give heed diligently to fulfil all the SERM.  
least Intimations of his good Pleasure, VI.  
that are any ways made known to us?   
Then have we enter'd deep into, and  
advanced far in that holy Intimacy  
which the Text recommends: O well  
is it with us! Happy are we, and shall  
we be!

However, *yet one thing more we lack* to  
be perfect; *Love*, which is the *fulfilling*  
*of this Law* of Friendship, the surest Test,  
and most exalted Improvement of it.

Let us consider therefore, whether  
we do indeed *love the Lord our God,*  
*with all our Heart, and with all our*  
*Soul, and with all our Mind, and with*  
*all our Strength*: Whether our Ap-  
proaches to Him are always Sweet and  
Refreshing; and we are uneasy, and im-  
patient under any long discontinuance  
of our Conversation with him; and re-  
tire into our Closet from the Crowd;  
in order to meet Him whom our Soul  
loveth, with a Pleasure far exceeding  
Theirs, who *Chant to the Sound of the*  
*Viol*, and are *joyful in the Strength*  
VOL. II.                      O                      of

SERM. of *New Wine* : Whether our Hearts burn

VI. within us, at the perusal of his Holy  
 Word; and the Relish and Savour of it  
 upon our Minds be such, as that, in  
 comparison of it, all the most Exquisite  
 Human Composites seem low and mean,  
 flat and insipid to us? Whether we have  
 an even and ever-burning Zeal for his  
 Honour and Service; and are always  
 contriving somewhat, and doing some-  
 what to promote His Interest, without  
 any immediate regard to our Own? Whe-  
 ther we delight to make mention of His  
 Name, and to make our Boast in His  
 Praise, even among those who fear Him  
 not, and know Him not; and to render  
 our Goodness and our Devotion Exem-  
 plary, in proportion to the Vices and  
 the Irreligion of others? Finally, Whe-  
 ther our Love of Life, and our Complac-  
 ence in the good Things of it, slack-  
 ens every Day, and even our Dread of  
 Death is in some Measure vanquish'd;  
 and we do, whilst we are contemplating  
 the Joys of another State, almost *desire*  
*to be dissolved, and to be with Christ,* and  
 groan

groan under those Earthly Clogs and <sup>SFRM</sup> Bars, that incumber and obstruct us in <sup>VI.</sup> our flight towards Him, and hinder our Mind from exerting with freedom all its Faculties and Powers, on the Supreme Object of its Desires, Hopes, and Endeavours? When we perceive ourselves to be after this manner *rooted and grounded in Love*, and to abound in these genuine and blessed Fruits of it; behold! Then is our Spirit advanc'd to the nearest degree of Union with the great Father of Spirits, of which it is capable on this side Heaven; and we are, indeed, (according to what is said of faithful *Abraham* in holy Writ) *the Friends of God*.

Thus have I shewn you, What it is to *acquaint ourselves with God*, and wherein this *Acquaintance* chiefly consists; to wit, in an intimate *Knowledge* of him, a frequency of *Access* to him, a *Conformity* and Likeness of Temper and Manners, an humble and implicit *Reliance* upon Him, and an ardent *Affection* of Soul towards Him. I proceed now, in the

## SERM.

## VI.




II. *Place*, to consider, How *Reasonable*, *Desireable*, and *Necessary* a thing it is, thus to acquaint ourselves with God, as, on many other Accounts, so particularly on this; That it is the only true Way towards attaining a perfect *Tranquillity* and *Rest* of Mind; *Acquaint thy self with Him, AND BE AT PEACE.*

Honour, Profit, and Pleasure, are the three great Idols, to which the Men of this World bow; and One, or All of which is generally aimed at, in every *Human* Friendship they make: and yet, tho' nothing can be more *Honourable*, *Profitable*, or *Pleasing* to us, than an acquaintance with *God*, we stand off from it, and will not be tempted even by these Motives, tho' appearing to us with the utmost Advantage to embrace it.

Can any thing improve, and purify, and exalt our Natures more than such a Conversation as this, wherein our Spirits, mounting on the Wings of Contemplation, Faith, and Love, ascend up to the first Principle, and Cause of all things,  
 see,




see, admire, and taste his surpassing Ex-SERM.  
cellence, and feel the Quickning Power VI.  
and Influence of it, till we ourselves,   
thus *with open Face beholding, as in a*  
*Glass, the Glory of the Lord, are chang-*  
*ed* (gradually, and insensibly changed)  
*into the same Image, from Glory to Glory,*  
from one degree of Perfection, and Like-  
ness, to another? What an *Honour* is it  
to us, that God should admit us into  
such a blessed Participation of himself?  
that he should give us Minds capable of  
such an Intercourse with the Supreme,  
Universal Mind? and shall we be capa-  
ble of it, without enjoying it?

In what Conversation can we spend  
our Thoughts and Time more profitably,  
than in this? to whom can we betake  
ourselves, with greater Expectations to  
succeed in our Addresses? Upon whom  
can we rely with more security and con-  
fidence? Is he not our most munificent  
Benefactor, our Wisest Counsellor, and  
most Potent Protector and Friend? both  
Able, and Willing to do every thing for  
us, that it becomes either us to ask, or

SERM. him to grant. Are not the Blessings both  
 VI. of this World, and the next, in his disposal? and is not his Favour and Good-will the only sure Title that we can plead to them? and shall we spend our time therefore in cultivating uselefs and perishing Acquaintances here below, to the neglecting that which is of the vastest Concern to us, and upon which our Everlasting Welfare depends? shall we not rather say, with *St. Peter, Lord, to whom shall we go? thou hast the Words of Eternal Life.*

O! the sweet Contentment, the Tranquillity, and profound Rest of Mind that *He* enjoys, who is a Friend of God, and to whom God [therefore] is a Friend; who hath gotten loose from all meaner Pursuits, and is regardless of all lower Advantages, that interfere with his great Design of Knowing, and Loving God, and being known, and beloved by him; who lives as in his Sight always, looks up to him in every Step of his Conduct, imitates him to the best of his Power, believes him without doubt, and obeys him without reserve; desires to do nothing but  
 what


what is agreeable to his Will, and re-SERM.  
solves to fear nothing beyond, or beside VI.  
his Displeasure: In a Word, who hath   
resign'd all his Passions and Appetites to  
him; all his Faculties and Powers; and  
given up his Soul to be possess'd by him,  
without a Rival. Surely such an one  
hath within his Breast, that Divine *Peace*  
*which passeth all Understanding*; is incon-  
ceivable by those who are Strangers to  
it, and inutterable even by those upon  
whom it rests. In vain doth the scorn-  
ful Voluptuary ask for an account of it,  
which can never be given him; for it  
hath no Alliance with any of the Plea-  
sures of Sense, in which he delights; nor  
hath he any Ideas, by which the Per-  
ception of it may be conveyed to him.  
It may make the Prophet's challenge and  
say, *To what will you liken me? and*  
*wherewithal will you compare me?* This  
*Peace* is to be *understood*, only by being  
enjoy'd; and such an *Acquaintance with*  
*God* as the Text recommends, is the  
only Means of enjoying it. But I hasten,  
in the

SERM.

VI.


III. And last Place, to shew, That the most proper *Season* for such a Religious Exercise of our Thoughts, is, when any sore Trouble or Calamity overtakes us, --- *Acquaint thy self NOW with him*, said *Eliphaz* to *Job*; that is, *Now*, when the wise Disposer of all things hath thought fit to pour out Affliction upon thee; then that *Peace*, or sweet Calm and Repose of Mind, which the Text mentions, is most needful for thee; and is always, and only to be had from the same Hand that wounded thee.


At such times our Soul is most tender and susceptible of Religious Impressions, most apt to *seek God*, to *delight in approaching him*, and conversing with him, and to relish all the Pleasures and Advantages of such a Spiritual Commerce. The kind, and chief Design of God, in all his severest Dispensations, is, to melt and soften our Hearts to such Degrees, as he finds necessary, in order to the good purposes of his Grace; and so to dispose and prepare them every way, as that they may


may become fit Mansions for his holy SERM.  
Spirit to dwell in; to wean us gently VI.  
and gradually from our Complacence in   
earthly things, which we are too apt to  
rest in, though we are sure that we must  
one day part with them; to convince us  
of the Vanity of all the Satisfaction  
which this World affords, and to turn  
our Thoughts and Expectations towards  
the Joys of another.

We are, by Nature, indigent Crea-  
tures, uncapable of ourselves to content  
and satisfy ourselves; and therefore are  
ever looking abroad for somewhat to sup-  
ply our Defects and compleat our Happi-  
ness. To this end, our Wills and Affec-  
tions run out after every seeming Good  
here below; but return empty and un-  
satisfy'd always from the pursuit, and  
therefore cannot but suggest to us the  
thought, and possess us with the desire  
of some higher Good, which is their  
only adequate Object, and in which alone  
true Joys are to be found. But we have  
the most feeling Sense and Experience of  
this Truth, when the Hand of God lies  
heavy

SERM. heavy upon us : Then we plainly discern

VI.  our own Insufficiency and Weakness, and yet see nothing about or near us, that can afford us any real Relief : and therefore we fly to *Him*, who only can, who is rich in Mercies, and mighty to save : both able and willing to stretch himself out to all our Wants, and to fill our Emptiness. Even they, who in their Prosperity forget God, do yet remember and turn to him when Adversity befalls them : They, who, whilst the Course of things goes smoothly and happily on, and every Passion of theirs is entertain'd, every Wish is gratified, find no room for Thoughts of this kind : but are so taken up with enjoying the Blessings, as not to be at leisure to consider the great Author and Bestower of them ; even these Persons do, in the Day of their Distress, take Refuge in Reflections on the Benignity and Goodness of God ; and begin then to think of Him with some kind of Pleasure (tho' allay'd with Doubts and Fears) when they can with Pleasure think of nothing besides him. How much

much more shall devout and blameless SERM.  
Souls, which have never been Strangers VI.  
to these Considerations, retreat to them,   
in an Evil Hour, with Eagerness, and  
rest in them with the utmost Satisfaction  
and Delight? The Acquaintance, which  
they stand in need of for their Support,  
is not now first to be made : It has been  
contracted long ago, and wants only to  
be renew'd, and apply'd to particular  
Exigences and Occasions. Happy, ex-  
tremely happy are they, who, by the  
means of a Virtuous Temper, and a Re-  
ligious Education, have been train'd up  
in this Acquaintance from their very  
*Youth*, that Scafon of our Age, when the  
Friendships we enter into are most sin-  
cere and true, most passionate and ten-  
der, most firm and durable : whilst our  
Minds were as yet untainted with false  
Principles, and vicious Customs, and had  
not drunk in that Contagion from ill  
Company, which indisposes us for better,  
had not made that *Friendship with the  
World, which is Enmity with God.*  
*Behold, then was the Day of Salvation,*  
*then*

SERM. *then was the accepted Time*: when God  
 VI. most valu'd the Offer of our Hearts, and  
 we could give them up to him most easily,  
 and most entirely. And when once we  
 have thus early, and thoroughly devoted  
 ourselves to God, there are no Trials of  
 our Virtue and Courage so sharp, no Evils  
 so great, but that we can sustain and bear  
 them: for *God is our Hope and Strength,*  
*a very present Help in Time of Trouble*:  
 and therefore we resort to him, on  
 such Occasions, with the utmost Readiness  
 and Confidence, even as a Son doth  
 to a beloved and loving Parent, or a  
 Friend to the Friend of his Bosom, *casting*  
*all our Care upon him*, as knowing  
 that *He careth for us*.

*I have set God always before me* (says  
 good David:) *He is on my Right Hand,*  
*therefore I shall not fall*. And having set  
*God* always before him, what wonder is  
 it, if he found the special Advantage of  
 such a Practice, in the time of his Suffering  
 and Sorrows? And therefore thus  
 in another Place, professes of himself,---

*When*



*When I am in Heaviness, I will think upon God!* SERM.  
VI.

No Man had ever study'd the several Arts of holy Living, with greater Care than he, no Man had more diligently practis'd them: His *Delight was in the Law of God; and in that did he exercise himself Day and Night. He took heed to his Feet, and order'd all his Steps aright, that he might run the way of God's Commandments.* And what, at last, was the great *Expedient* he pitch'd upon to secure himself in a Regular and Uniform Course of Virtue? even this,---*To set God always before himself; to watch early and late; to remember him on his Bed, and to think on him when he was waking.* He was the *Man after God's own Heart*; and this was the chief Method by which he became so: It was This that enabled him to fulfil the Publick Character of a Religious, Just, and Merciful Prince, and a Father of his People; and that aw'd him in his Retirements, when the Eyes of Men were far from him: It was This that gave Life and Wings to his Devotions; that  
carry'd


SERM. carry'd him through various Difficulties

VI. and Temptations; that supported him  
under all his Troubles and *Afflictions*.---

*When I am in Heaviness, (said he) I will think upon God; when my Heart is vexed, I will complain to him.*

He might have thought on many other Things, which are usually look'd upon as reliefs to afflicted Minds: He might have endeavoured to raise himself by reflecting on the happy Circumstances of his Royal State, on his Power, and Wealth, and Worldly Splendor; on the Love and Reverence that was paid him by his Subjects, on *his Fame, that was gone out into all Lands, and on the Fear of Him that was fallen upon all Nations*; on his potent and numerous Alliances, his signal Successes and Triumphs. But he renounces all these weak and insufficient Supports, and betakes himself to That, which was worth them all, and which alone could Administer true Comfort to him. *When I am in Heaviness, I will think upon God.*

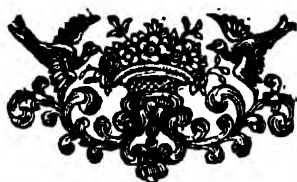
And how can the pious Sons and Daughters of Afflictions better employ them-

themselves, than in looking up to him SERM.  
that hath bruised them, and possessing VI.  
their Souls in *Patience*, under the same   
Thought, with which this good Prince  
quieted his Grievs, *because it is Thy Hand,*  
*and Thou, Lord, hast done it?* What  
Comfort and Composdness of Mind  
must it afford them, to consider, that  
these are the Chastisements of a kind Fa-  
ther, who means them for our good, and  
*doth not willingly afflict, or grieve the*  
*Children of Men, but even in his Wrath*  
*thinketh upon Mercy:* and *will with the*  
*Temptation also make a way to escape,*  
*that we may be able to bear it?*

Let us imitate the Pattern, which this  
Royal Sufferer hath set us: Let us follow  
this Excellent Guide; by laying hold of  
the Remedy, which he found so success-  
ful, in the Day of Visitation. Let us,  
throughout the whole Course of our  
Lives, take care to make the Thoughts  
of God so present, familiar, and com-  
fortable to us here, that we may not be  
afraid of appearing Face to Face before  
him hereafter. Let us so inure our Minds

SERM. to those faint Views of him, which we  
 VI can attain to in this Life, that we may  
 be found worthy to be admitted into the  
 Blessed Vision of him in the next, when  
*in his Presence there will be Fulness of  
 Joy, and at his Right Hand Pleasures  
 for evermore.*

*To Him, Father, Son, and Holy Ghost,  
 Three Persons, and One God, be a-  
 scribed by Us, and all Men, all possible  
 Adoration and Praise, Might, Ma-  
 jesty, and Dominion, Now, and for  
 Evermore. Amen.*





A  
S E R M O N

Preach'd before the  
RIGHT HONOURABLE the  
LORD MAYOR, &c.,

A T  
St. *B R I D G E T*'s,

On *Tuesday* in *Easter-Week*, *April* 26, 1709:



TO the RIGHT HONOURABLE

*Sir Charles Duncombe,*

Lord Mayor of *London.*

MY LORD,

**I** Send this Sermon, now Printed, to Your Lordship, at whose earnest and repeated Desire I Preach'd it ; for whom I profess my self, on many Accounts, to have a particular Regard ; and whom I shall at all times be ready, in all Christian Services, to obey.

*Illness and other Reasons, with which it is unnecessary to trouble the World, or Your Lordship, have so long retarded the Publication of this Discourse, that it may seem less proper, and seasonable,*

*in*

*in One or Two Passages of it : Those I mean, where a near Prospect of Peace is mention'd. For it hath pleas'd God, since it was Preach'd, to remove that great Blessing farther from us, and place it more out of Sight : not I hope without a merciful Intention of giving us, in his good Time, what we have not now ask'd in such a Solemn Manner as became us ; and of enhancing the Value of the Gift, by the Delay of it. I am sure, how long soever we may wait for it, it will be bestow'd much sooner than we shall deserve it.*

MY LORD,

*The Subject of this Discourse is Charity ; and the Design of it is to stir up the Minds of those, whom God's good Providence hath bless'd with great Abundance ; and, by that Means, with a Power of Blessing many others. On this Account (without other Considerations) I could not have pitch'd on a Name, to which I might have inscribed it more properly than that of your Lordship. I*

P 2

*offer*

*offer it to You, my Lord, with all the Respect that becomes me ; and with hearty Wishes, that the earthly Felicities you possess, may, by your wise and good Use of them, lead to the Enjoyment of those which are Eternal. I am*

YOUR LORDSHIP'S

Most Obedient humble Servant,

June 11,  
1709.

FRANCIS ATTERBURY.





## LUKE X. 32.

*He came, and looked on him, and passed  
by on the other side.*

THESE Words are Part of our Sa- SERM.  
viour's Parable, concerning the VII.  
Traveller, that *fell among Thieves; who  
stripped, and wounded him, and left him  
half dead.* It happened that some Pas-  
sengers soon afterwards came that Way,  
and among the rest, a *Levite*; who  
hearing the Groans of the wounded Per-  
son, or, perhaps, having an obscure View  
of him at a Distance, came nearer to in-  
form himself more particularly of the  
Matter: And, when he had done so,  
stay'd not to assist, or comfort that mi-  
serable Man; but retir'd immediately,  
and pursued his Journey. *He came, and  
looked on him, and passed by on the other  
side.* It seems to be intimated in these  
Words, that this Passenger felt some de-  
gree of Concern, at the sight of so mo-  
ving an Object, and therefore withdrew

SERM. himself in haste, as not being willing to  
 VII. indulge it. Doubtless, he was not void  
 of all Compassion, nor wholly ignorant  
 of his Duty in such a Case, but he made  
 a shift to excuse himself from the Necessity  
 of performing it. “ His Journey  
 “ might require the utmost Haste, and  
 “ why should he interrupt it to no Pur-  
 “ pose? For he could be of no Use to  
 “ the wounded Person, nor had any man-  
 “ ner of Skill in Surgery: It was possible,  
 “ that the same Band of Robbers might  
 “ light upon him also, if he stay’d longer  
 “ in that Place; or, perhaps, there might  
 “ be a Feint, a Contrivance in the Mat-  
 “ ter, to draw him into some secret Am-  
 “ bush.” By such Pretences as these he  
 seems to have satisfy’d himself, and stifled  
 the Sentiments, which Natural Pity and  
 Religion could not but suggest to him:  
*He came, and looked on the stripped and*  
*wounded Traveller, and pass’d by on the*  
*other side.* A lively Image, this, of the  
 Indifference and Neglect, with which too  
 many of us too often look on real Objects  
 of Charity; and of the *Excuses*, by which  
 we


we endeavour to justify such Neglects, and to deceive ourselves into an Opinion, that they are not culpable; It shall be my Business, in what follows, to consider the *Pleas*, that are commonly made use of to this Purpose, and to shew the *Insufficiency*, and *Weakness* of them. For, indeed, These are the most ordinary, and most effectual Impediments to the Exercise of Charity. 'Tis not, because we are ignorant of the Important Nature of this Duty, and of the great Strefs that is laid upon it in Scripture; of the Motives which invite, and of the Obligations which bind us to the Performance of it: I say, it is not on any of these Accounts, that we neglect the Practice of Charity; but because we look upon ourselves, as exempted from the General Rule, by virtue of some false *Pleas* and *Pretences*, which we set up; and which I shall now, therefore, particularly enumerate, and examine: not without an Eye, all along, on those excellent *Institutions of Charity*, which it is the peculiar Design of

P 4

this


SERM.

VII.

SERM. this Annual Solemnity to promote, and  
 VII. encourage.  


I. And the first and chief Plea, under which Men generally take Shelter, is that of *Inability*. “ Their Circumstances will  
 “ not permit them to become Benefac-  
 “ tors; the Publick Weight of *Taxes*,  
 “ the General Decay of *Traffick*, and some  
 “ particular *Losses* they have felt, lie  
 “ heavy upon them; their *Families*, and  
 “ their *Creditors*, do of Right lay Claim  
 “ to all they possess; and it would be an  
 “ Injury to both, should they otherwise  
 “ dispose of it. The Care of the Poor  
 “ is not committed to Them, but to the  
 “ Rich, and Prosperous, and Childless.”  
 Now it is true, that from These the most  
 bountiful Supplies are expected; These  
 are the great Springs, that chiefly feed  
 the general Current of Charity; for *to*  
*whom much is given, of them shall be much*  
*required*. However, there is still a Pro-  
 portion due even from Those, who are  
 not bless’d with their Affluence; and,  
 before we can excuse ourselves from pay-  
 ing

Luke xii.  
 48.

ing it, it will behove us to consider--- SERM.  
Whether there be no unnecessary Ex- VII.  
pences, that we support; such as are   
unsuitable to our Circumstances, and the  
Duties of our Rank and Station do not  
require; whether we were too Mag-  
nificent and Sumptuous in our Table  
and Attendance; in our Attire and Fur-  
niture; in our Houses and Gardens of  
Pleasure: Whether we do not squander  
away some Part of our Fortune at Play,  
or indulge some costly Vice, which eats  
up all we have to spare from the reason-  
able Conveniencies of Life, and the just  
Demands of our Family. For, if any  
of these be the Case, we have no Right  
to plead Inability, in respect of Works of  
Mercy, which our Faults, and our Fol-  
lies only hinder us from promoting; but  
ought immediately to retrench those su-  
perfluous Expences, in order to qualify  
ourselves for the Exercise of Charity.

The *Publick Burthens*, tho' they may  
be a good Reason for our not expending  
so much in Charity, as perhaps we might  
otherwise do, yet will not justify us in  
giving

SERM. giving Nothing; especially if, as those  
 VII. Burthens increase, we take care to improve in our Frugality and Diligence; Virtues, which always become us, but more particularly in Times of War, and Publick Expence; however a dissolute People, whom God (in spite of all their Vanities and Vices) has blest'd with Success, may at present disregard them.

Our private *Losses* and *Misfortunes* may indeed unqualify us for Charity: But it were worth our while, seriously to reflect, whether they might not originally be in some measure owing to the want of it; I mean, whether such Losses may not have been inflicted by God, as a just Punishment of our former Avarice and Unmercifulness, when we had it more in our Power than now, (and yet had it as little in our Will) to be Charitable. And if so, can we take a surer or nearer Way towards repairing those Losses, than by betaking ourselves to the Practice of that Duty, the Omission of which occasion'd them? For the Lips of Truth have said; *He that giveth unto*  
*the*

*the Poor, shall not lack. The Liberal Soul shall be made Fat ; and he that watereth, shall be watered also himself.*

SERM.

VII.



Our *Children and Families* have indeed a Right to inherit our Fortunes ; but not altogether in Exclusion to the Poor, who have also a Right (even God's Right) to partake of them. As therefore we ought not to defraud our Children, for the sake of the Poor ; so neither ought we to rob the Poor of their Share, for the sake of our Children : For this is a kind of Sacrilege, and may prove an eating Canker, and a consuming Moth in the Estate that we leave them. Have thy Children a due Sense of Religion ? They will be pleas'd, that thou hast made a Pious Disposal of such a Part of thy Fortunes, as will sanctify and secure the rest to them : Are they Ungracious and Dissolute ? Thou hast the less Reason in thy Charitable Distributions to regard them ; who, perhaps, when thou art gone, will be the most forward to tax thy needless Parsimony, and will spend in Riot, what was say'd by Uncharitableness.

Out

SERM.

VII.




Prov. xi.

24.

Out of a tender Concern, therefore, for the Welfare of thy Family, that very Concern, which makes thee shut thy Hand to the Poor, open it, and scatter among them a proper Portion of the good Things of Life; *and be not Faithless but Believing*, that Thou, and They *shall be Blessed in thy Deed: for there is that Scattereth, and yet Increaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty.*

As to the Excuse drawn from the *Demand of Creditors*, if it be real, it is unanswerable: For no Alms can be given, but out of what is properly our Own; and nothing is our Own, but what remains to us, after all our just Debts are satisfy'd. However, there is one sort of Debt, which, to whomsoever it is Owing, can only be Paid to the Poor; I mean, when, in the Course of our Dealing, we have either done Wrong ignorantly, or have afterwards forgotten the Wrong, which we at first knowingly did; or have not within our Memory, or Reach, the Persons to whom we did it. In such Cases



Cases, all the Reparation we are capable SERM  
of making, is, to bestow what was thus VII.  
gotten by Injustice, on proper Objects of   
Charity. Which is agreeable to the good  
Pattern set by *Zaccheus*; *Behold, Lord,* Luke xix.  
says he, *the half of my Goods I give to* 8.  
*the Poor, and if I have taken any thing*  
*from any Man--- I restore him four-fold.*  
He resolves to make *Personal Restitution*,  
where the Wrong can be discovered, and  
the wronged Person reach'd; and where  
they cannot, to make the best Amends  
in his Power, by substituting the Poor  
in the Room of the injur'd Party. An  
Example, worthy to be imitated by all  
those who are Conscious, or Jealous, that  
some unlawful Gain may (like the *Nail*  
*betwixt the Joinings of the Stones*) have  
*stuck fast* to them, *between buying and*  
*selling.* The best way of satisfying that  
Debt (which deserves to be consider'd as  
well as other Debts) *is*, by casting a Sin-  
Offering (as it were) into some of these  
Publick Funds and Receptracles of Char-  
ity; which are not more useful to the  
Poor, than to the Rich of this great Ci-  
ty :

SERM. ty: for if they afford the One Relief,  
 VII. they give the Other also (what they some-  
 times may, in order to the Quiet of their  
 Consciences, equally want) an happy Opportunity of bestowing it.

Hitherto of the first Excuse for Uncharitableness, drawn from pretended *Inability*; which I have consider'd the more largely, in its several Branches, because it is, of all others, the most General and Prevailing Illusion: I proceed now to reckon up other Pleas and Pretences, which, not being of equal weight, shall be handled more briefly. For,

II. There are those that plead *Unsettled Times*, and an *Ill Prospect of Affairs* (whether wrongly, or rightly, is not the Case; but there are those that plead these things) as Impediments to the Exercise of Charity. For, in such an uncertain World, who knows, but that he may want to Morrow what he gives to Day? Who knows, what the Fate of these Publick Charities may be, which are now so fair and flourishing?

But,


But, if this be a good Objection, it will at All Times equally hinder us from abounding in the Offices of Charity; since there is no Time, when we may not entertain such Conjectures as these, and alarm ourselves with such Fears and Forebodings. *He that observeth the Wind, shall not sow; and he that regardeth the Clouds, shall not reap,* says the Wise man, in this very Case, and of these very Pre-  
SERM. VII.  
Eccl. xi. 4.  
tences: He that too curiously observes the Face of the Heavens, and the *Signs of the times*, will be often withheld from doing what is absolutely necessary to be done in the present Moment; and, by missing his Seed-Time, will lose the Hopes of his Harvest. And therefore the Counsel there given by the same Pen is, *In the Morning sow thy Seed, and in the Evening withhold not thy Hand: for thou knowest not, whether shall prosper, either this or that; or whether they both shall be alike good.* Neglect no Opportunity of doing Good, nor check thy Desire of doing it, by a vain Fear of what may happen to thy self, or to Others, after thou hast done it.  
Ibid. v. 6.


It

SERM. *It is not for thee to know the Times and*  
 VII. *the Seasons, which the Father hath put*

*in his Power.* This only thou knowest, that the present Season, whatever it be, is a Season of Beneficence. Do thy Duty in it, and leave the Event to Providence: for whether thy Work prosper, or not, Thou thy self shalt surely prosper for the sake of it, and not miss of thy Reward. The Blessed *Jesus* went about doing good, under all the discouraging Circumstances imaginable. Let us imitate his Example, and repress our Curiosity as to the Issues of things, by carrying ever in our Ears the Reproof he gave to the over-inquisi-

John xxi. tive Disciple, *What is that to thee? follow*  
 22 *thou me.* If we will not impart the good Things of Life to others, till we are satisfy'd that we shall never want them our selves: we must wholly shut up our Hands, and harden our Hearts towards the Poor: For no Man, not even the most Wealthy, and Great, and Powerful among the Sons of Men, is exempt from the Chances of Human Life, and the Vicissitudes of Fortune. If we will not

encourage Publick Works of Beneficence, SERM.  
till we are secure, that no Storm shall VII.  
overturn, what we help to build; there   
is no Room for any Exhortations to  
Charity, since there is no guarding against  
such Hazards and Accidents. However  
(blessed be God!) those Charities which  
we now meet to promote, do, of all others,  
the least lye open to such Exceptions, and  
Surmises. For they are not New-fangled  
Devices of Yesterday, whereof we have  
had no Knowledge, no Experience; but  
are (most of them) as old as the Reformation  
itself, and have flourish'd together  
with it, and by it: so that, after  
above an Age and an half's Trial of them,  
we can judge surely of their useful Nature  
and Tendency, and safely prophesy their  
Continuance. They have stood the Test  
of all Times and Revolutions; even of  
such as scarce spar'd any thing that was  
truly Sacred and Venerable. When Sa-  
cilegious and Rebellious Hands had *raised*  
the Church, *even to the Foundation there-*  
*of*, and laid the Honour of the Crown low  
in the Dust; yet still, struck with a Re-

SERM. VII.  vrence for these awful Charities, they suffer'd them to stand undiminish'd, untouch'd, amidst the common Ruins : and what the Malice and Frenzy of that Time spar'd, we have Reason to hope, may continue for ever : But

III. There are many Men sensible enough of their Obligations to Charity, and resolv'd, some time or other, to discharge them : but they desire to be excus'd from that Duty for the present, and put it off, perhaps, to a *Ill*, and a *Death-Bed*, and think it sufficient, if they begin to do Good in the World, any time before they leave it. A very fatal Error ! and very fruitful of ill Consequences ! For a Death-Bed Charity is no better, in its kind, than a Death - Bed Repentance ; which ought not indeed to be neglected (because it is the best thing we can do in those Circumstances,) but yet cannot be rely'd on. Seldom do Either of these proceed from a Principle of Goodness ; nor are they owing to a Love of Virtue, but to a Fear of Punishment. However,  
God

God forbid that I should condemn, or discourage either of them, any farther than is requisite to awaken us into an earlier Sense of our Duty, and of the Dangers with which such Delays are attended! Indeed, when a Man has liv'd in the Practice of Charity, he may also die in it with Comfort. But of what great Worth can that Sacrifice be, which we never had the Heart to offer, till it was going to be snatch'd out of our Hands? If we part with That only which we can keep no longer, *what Thank have we?* Whatsoever we employ in Charitable Uses, during our Lives, is given away from ourselves; what we bequeath at our Deaths, is given from others only, our nearest Relations, and Friends, who; else, would enjoy it. Besides, how many Testamentary Charities have been defeated, by the Negligence, or Fraud of Executors? By the Suppression of a Will! The Subornation of Witnesses, or the corrupt Sentence of a Judge? How preposterous is it, never to set about Works of Charity, whilst we ourselves can see

SERM.  
VII.  


SERM. them perform'd; and then only to intend  
 VII. the doing them, when it will be in the  
 ~~~~~ Power of another to frustrate this good  
 Intention? Nay, but be Thou thy own
 Executor, in such Cases, as much as is possible. Inure thy self betimes to the Love and Practice of good Deeds: for the longer thou deferrest to be acquainted with them, the less every Day Thou wilt find thy self dispos'd to them. Age itself, that weakens all other Passions and Desires, adds to our Unnatural Love of Money; and makes us then most fondly hug and retain the good Things of Life, when we have the least Prospect, ourselves, of enjoying them. He only, who hath had an early Relish of the Pleasures of Beneficence, will then be persuaded to abound in it; will be *ready to give, glad to distribute*. Wherefore teach thy self this Lesson, while it is to be taught; and begin this very Day to practise it, by setting apart something out of thy Stock, for the Use of some One of these Excellent Charities, which require Supplies from Day to Day: and why then, if thou art not
 unable,

unable, and dost ever intend, shouldst thou S E R M.
at all defer, to bestow them? Again, VII.

IV. It is alledg'd, that the increase of Charity tends often to the increasing and multiplying the Poor; and by that means, proves a Mischief to the Commonwealth, instead of a Support and Benefit. And it must be allow'd, that, with regard to our private Distributions of Charity, there may be some truth in the Observation. The Proneness of good Men to commiserate Want, in whatsoever shape it appears, and from whatever Cause it may spring; their easiness to relieve Cheats and Vagabonds, and to be wrought upon by the Importunities of clamorous Beggars, are doubtless one reason why our Poor are so numerous; and encourage many to depend upon the Merciful for their Support, who might otherwise seek it from their own Industry and Labour. And therefore, of the Charity which we this way bestow, much I fear is misapply'd; and I would far rather be an Advocate for the Retrenchment, than the Increase of

SERM. it. But in our *Publick* Charities, (such
 VII. particularly, as adorn this great City, and
 beautify this Solemnity) there is no danger of Excess; no room to fear, lest, by the overflowing Bounty of Benefactors, they should ever swell beyond the Necessities of Those, who have a real Occasion for them. For they are not like the Charitable Foundations in the Church of *Rome*, whose Number, Wealth, and dazzling Splendor, exceeds all the Demands, and the Design of Charity, and raises Envy rather than Compassion, in the Breasts of Beholders. These are indeed superfluous Charities; Conveniences to private Persons, but of no real Advantage to the Publick: instead of being Receptacles for the truly Poor, they tempt Men to pretend Poverty, in order to share the Advantages of them. The Charitable Institutions, for which I plead, are of another Nature and Tendency; calculated, not for Ostentation, but Use; to answer the chief Ends of Human Life, and the necessary Wants of Human Nature: and the more therefore they are
 enlarg'd,

enlarg'd, the more useful still will they be; nor can the Liberal Hand ever be too Liberal in supplying them. At least, that cannot happen, till some Ages hence; when, therefore, it will be time enough to enter on such a Consideration. The

Vth and Last Thing (I shall mention) by which we are apt to excuse our Backwardness to good Works, is, the Ill Success that hath been observed to attend well-design'd Charities; with relation both to the *Objects*, on which they are plac'd, and the *Hands*, through which they are convey'd. The first do often prove unworthy of our Bounty, and the latter may sometimes divert and misapply it. But what then? Shall we be discouraged from any Attempt of doing good, by the Possibility of our failing in it? How many of the best Things, that were ever done for the World, would, at this rate, have been left unattempted? Our Part is, to chuse out the most deserving Objects, and the most likely to

SERM. answer the Ends of our Charity; and

VII. when that is done, all is done that lies
 in our Power: the rest must be left to
 Providence. What we bestow on these
 Occasions, is given by us, not *as unto*
Men, but as unto God; for his Sake, and
 in obedience to his Commands. And
 with him the Value of our Gift depends
 not on the Success of it: For it is true,
 in this Sense also, what the Apostle af-
 firms, That, *if there be first a willing*
Mind, it is accepted, according to that
a Man hath, and not according to that
he hath not----*according to that a Man*
hath, i. e. a sincere Intention of doing
good; and not according to that he
hath not in his Power, the effectual Ac-
 complishment of that Intention. Shall
 We repine at a little misplac'd Char-
 ity, We, who could no way foresee the
 Effect; when an All knowing, All-wise
 Being, (whom it is our Duty, and our
 Happiness, to imitate) showers down every
 Day his Benefits on the Unthankful and
 Undeserving? For he *maketh his Sun to*
rise on the Evil and on the Good, and
sendeth

2 Cor. viii.
 12.

Mat. v. 45.

sendeth Rain on the Just and on the Unjust. He hath blessed *Us*, even *Us*, the most Sinful and Ungrateful People in the World, with Victory and Triumphs, and a near prospect of Peace, beyond not only our Deserts, but our very Hopes, and without any Probability of our employing these Blessings to the good Purposes for which they were intended--- I mean, the Advancement of His Glory, and the Salvation of our Own Souls. *Be ye, therefore, merciful, as your heavenly Father also is merciful*; even to Objects, that may perhaps prove unworthy of your Bounty, and never answer the Design of it. And yet this I must say, in behalf of several of those Ways of Well-doing, which are now recommended to you, that they are, of all others, most likely to attain their End, and to bring forth Fruit; Those, I more particularly mean, which relate to the *Education of Poor Children*. For the force of Education is so great, that, by the means of it, we may mould the Minds and Manners of the Young into what Shape, what Form almost

SERM.
VII.



Mat. v. 48.


SERM. almost we please ; and give them the Impressions of such Habits, as shall ever afterwards remain: And therefore in the promoting of This sort of Charity, we act under the pleasing View, and indeed, under the utmost Assurance of Success; if a due care be but taken by Those, who have the Conduct of Our Bounty. And it is a certain Proof, that such a Care hath always been taken by the Worthy Governors of these, and the Rest of the City-Charities; that they have thriven, and prosper'd gradually from their Infancy down to this very Day: as they could ~~never~~ have done, if the Integrity, and Prudence, and Godly Zeal of Those, by whom they were administred, had not been as conspicuous all along, as the Excellence and Usefulness of the Charities themselves. To this wise Management it is owing, that the Stream of Beneficence, which at first was not great, hath, by several Rivulets, which have since fallen into it, in its Course, wonderfully enlarg'd its Current, and grown wider and deeper still, the farther it hath flow'd.

Even

Even at this Day there are not wanting SERM.
Some, who, struck with the Beauty and VII,
Usefulness of these Charities, and obser-
ving the Care and Fidelity with which
they are directed, break through all the
Difficulties and Obstructions that now lie
in the Way towards advancing them.
Notwithstanding the General Decay of
Traffick, and the growing weight of
Taxes, and the many Rival-Charities
which have been lately erected; notwith-
standing an Universal Dissolution of Man-
ners under which we groan; notwith-
standing the prevalence of Infidelity and
Prophaneness, and of that Irreligious
Scorn, with which good Men, and good
Designs are now publickly treated; yet
still I say there are Some, who please
themselves in patronizing and encourag-
ing these useful Designs, and in rendring
them every day more Useful, and more
Amiable. May God continue the Zeal of
such Persons, and increase their Number!


It will, I am persuaded, conduce to
this End, to have a true Account of the
present State and Wants of the several
Foun-

SERM. Foundations of Charity, belonging to
VII. this City, now laid before you.




Here the REPORT was read.

You have heard, what the present Condition and Exigencies of these several Charities are, and I doubt not but you are dispos'd and resolv'd, according to your several Abilities, to do somewhat towards the Supply of them. Your own merciful Temper, and the Application I have already made, of what has been offer'd under each particular Head of Discourse, might render a solemn and form'd Exhortation needless. You are thoroughly acquainted with the Extensive Nature and Influence of these Admirable Designs, and possess with a true Sense of their Beauty and Usefulness: You have a near and daily Experience of the Uprightness, Wisdom, and Frugality with which they are conducted; the pityable Persons, reliev'd in these several Ways, are constantly under your Eye, and Observation; and therefore I do, in their behalf,

behalf, appeal to your own Knowledge, SERM:
and very Senses, which persuade more VII.
powerfully than any Arguments: If the 
moving Objects themselves, with which
you familiarly converse, be not Eloquent
enough to raise Compassion, mere Words,
I fear, will scarce be effectual. How-
ever, for the sake of those, who have not
such affecting Opportunities, and yet may
be well-inclin'd to Works of Mercy;
somewhat I shall say of the several In-
stances of Charity, to which the *Report*
(now read to you) refers.

There is a Variety in the Tempers even
of good Men, with relation to the dif-
ferent Impressions they receive from dif-
ferent Objects of Charity. Some Persons
are more easily and sensibly touch'd by
one sort of Objects, and some by another:
But there is no Man, who, in the variety
of Charities now propos'd, may not meet
with that which is best suited to his In-
clination, and which of all others he
would most desire to promote and cherish.
For here are the Wants of grown Men,
and Children; of the Soldier, the Sea-
man,

SERM. man, and the Artificer; of the Diseas'd,
 VII. the Maim'd, and the Wounded; of Dis-
 tracted Persons, and condemn'd Crimi-
 nals; of sturdy wandring Beggars, and
 loose disorderly Livers; nay, of those who
 counterfeit Wants of all kinds, while
 they really want nothing but due Correc-
 tion and hard Labour; at one view re-
 presented to you. And surely, scarce any
 Man, who hath an Heart capable of
 Tenderneſs, can *come and look on* all
 theſe ſad Spectacles at once; and then
paſs by on the Other ſide, without ex-
 tending a merciful Hand to relieve any
 of them.

Some may delight in building for the
 Uſe of the Poor; others in Feeding, and
 Cloathing them, and in taking Care that
 Manual Arts be taught them: Some, in
 providing Phyſick, Diſcipline, or Exer-
 ciſe for their Bodies; others, in procuring
 the Improvement of their Minds by uſe-
 ful Knowledge: Some may pleaſe them-
 ſelves in redreſſing the Miſchiefs occa-
 ſion'd by the wicked Poor; others, in
 preventing thoſe Miſchiefs, by ſecuring
 the


the Innocence of Children, and by imparting to them the unvaluable Blessing of a virtuous and pious Education :
Finally, Some may place their chief Satisfaction in giving secretly what is to be distributed ; Others, in being the open and avow'd Instruments of making and inspecting such Distributions. And whoever is particularly dispos'd to any one or more of these Methods of Beneficence, may, (I say) within the Compass of those different Schemes of Charity, which have been propos'd, find room enough to exercise his Christian Compassion. To go over them particularly----

Hast thou been educated in the Fear of God, and a strict Practice of Virtue? Was thy tender Age fenc'd and guarded every way from Infection by the Care of wise Parents and Masters? And shall not a grateful Relish of thy own great Felicity, in that Respect, render thee ready and Eager to procure the same Happiness for Others, who equally need it? Shall it not make thee

the

SERM:
VII.

SERM. the common Guardian, as it were, of


VII. Poor Orphans, whose Minds are left as
 unclothed and naked altogether, as
 their Bodies; and who are expos'd to all
 the Temptations of Ignorance, Want,
 and Idleness?

Art thou a true Lover of thy Country?
 Zealous for its Religious and Civil Inter-
 ests? and a chearful Contributor to all
 those Publick Expences which have been
 thought necessary to secure them, against
 the Attempts of the common Enemy and
 Oppressor; is the near prospect of all the
 Blessings of Peace welcome and desirable
 to thee? and wilt thou not bear a ten-
 der Regard to all those, who have lost
 their Health and their Limbs in the
 rough Service of War, to secure these
 Blessings to thee? Canst thou see any
 one of them lye by the Way, as it were,
stripped, and wounded, and half-dead;
 and yet *pass by on the other side*, without
 doing as much for thy Friend, as that
 good *Samaritan* did for his Enemy, when
 he had *Compassion on him*, and went

to him, and bound up his Wounds, pouring SERM.
in Oil and Wine, and brought him to an VII.
Inn (or House of Common Reception; so
the Word, Πανδοχῆον, signifies) and took
care of him?

Have thy reasoning Faculties been eclips'd at any Time by some accidental Stroke? by the mad Joys of Wine, or the Excess of Religious Melancholy? by a Fit of an Apoplexy, or the Rage of a burning Fever? and hast Thou, upon thy Recovery, been made sensible, to what a wretched State that Calamity reduc'd thee? and what a sad Spectacle, to all thy Friends and Acquaintance, it render'd thee? And shall not this Affliction, which thou hast felt thy self, or perhaps observ'd in others, who were near and dear to thee; shall it not lead thee to Commiserate all Those, who labour under a settled Distraction? who are shut out from all the Pleasures and Advantages of Human Commerce, and even degraded from the Rank of Reasonable Creatures? Wilt thou not make Their Case Thine? and take Pity upon Them,

SERM. who cannot take Pity upon themselves ?

VII.  Wilt thou not contribute, to the best of thy Power, either towards restoring the defac'd Image of God upon their Souls ; or (if that cannot be done) towards supporting them, for a while, under a Charitable Confinement, where human Nature may be rescu'd from that Contempt, to which such Objects expose it ?

Once more ; Hast thou suffered at any time by Vagabonds and Pilferers ? hath the Knowledge, or Opinion of thy Wealth expos'd thee to the Attempts of more dangerous and bloody Villains ? have thy unquiet Slumbers been interrupted by the Apprehension of nightly Assaults, such as have terrify'd, and perhaps ruin'd some of thy unfortunate Neighbours ? Learn from hence duly to esteem and promote those useful Charities, which remove such Pests of human Society into Prisons and Work-Houses, and train up Youth in the Ways of Diligence, who would otherwise take the same desperate Courses : which reform the Stubborn by Correction, and the Idle by hard Labour ; and would, if
carry'd

carry'd to that Perfection of which they are capable, go a great way towards making Life more comfortable than now it is, and Property it self more valuable.

SERM.

VII

These are the several Ways of Beneficence, which you are now call'd upon to Practise. Many Arguments might be urg'd, to induce you to it: but I am sensible I detain You too long; and therefore shall use but One; however such an one as is equal to many, and cannot but have great Weight with all that call themselves Christians. It is this---- That our Blessed Saviour went before us, in the Practice of every One of these *Four* Instances of well-doing, which I have now recommended to You.

His Compassion and Benignity towards *little Children*, is observ'd by all the Evangelists; and with such Circumstances as shew, that he laid great Stress upon this kind of Charity, and did, in a peculiar manner, recommend it to all his Followers. For, when *his Disciples rebuked those who brought Young Children*

SERM. *unto him, he was displeas'd, and said*

VII. *unto them, Suffer the little Children to*
 Mark x. *come unto me, and forbid them not ; for*
 13, 14, *of such is the Kingdom of God. Verily*
 15, 16. *I say unto you ; Whosoever shall not re-*

ceive the Kingdom of God, as a little
Child, he shall not enter therein. And
he took them up in his Arms, put his
Hands upon them, and blessed them. It

was impossible for him to have shew'd a
greater Tenderness and Concern for the
Infant-State, than by what he said, and
did, on this Occasion. And, lest we
should still be apt to disdain such hum-
ble Offices, and not to think them of
Importance sufficient to employ our
Thoughts ; he farther assures us, that the
Care of these Little ones is committed

Matth.
 xviii. 10.

to ministring Spirits, who attend con-
tinually on this very Thing----I say un-
to you, that in Heaven their Angels do
always behold the Face of my Father
which is in Heaven. And we cannot
surely think it beneath us, to share with
those glorious Beings, in such an Ad-
ministration !

As

As to the Cure of the *Diseas'd*, the SERM.
Maim'd, and the *Infirm*, it was his fa- VII.
 miliar and every Day's Employment; *I*
must work the Works of him that sent John ix.
me (says he, in relation to these very ⁴
 Cures) *whilst it is Day; The Night*
cometh, when no Man can work: and
 therefore the very last Miracle he did,
 before his Day of working expir'd, and
 he left this World, was the healing the
 Ear of the high Priest's Servant, whom
 St. *Peter* had wounded.

His Compassion towards the *Distracted*
 and *Lunatick*, appears in divers Instances:
 for Such many of those *Demoniacks* seem
 to have been, whom he heal'd in great
 Numbers. The Descriptions which the
 Evangelists give of these wretched Ob-
 jects, and of the several Symptoms with
 which their Maladies were attended, are
 very particular and moving, and shew,
 that both our Blessed Lord, and the Holy
 Pen-Men of his Story, were deeply af-
 fected with them. Hear the Account, gi-
 ven by St. *Mark*, of one Instance of this
 kind; *the Man with an unclean Spirit,*

SERM. *whose Name was Legion! He had his*
 VII. *dwelling among the Tombs, and no Man*
 Mark v. *could bind him, no not with Chains;*
 2, 3, 4, *because he had been often bound with*
 Ec. *Fetters and Chains; and the Chains had*
been plucked asunder by him, and the Fet-
ters broken in pieces; neither could any
Man tame him. And always, night and
day, he was in the Mountains, and in
the Tombs, crying, and cutting himself
with Stones. Our Saviour took Pity on
him; and we find him soon afterwards
sitting at Jesus Feet, cloathed, and in
his right mind.

Nay, he himself was pleas'd to set us
 a Pattern also of that severe Charity,
 which consists in *Corporal Punishment*
 and *Correction*. For, when he saw the
 outward Court of the Temple profan'd
 by ungodly Merchandise; He, who was
 Meekness and Mildness it self, *made a*
 John ii *Scourge of small Cords, and drove these*
 14. *buyers and sellers out of the Temple, and*
overthrew their Tables. This he is ex-
 pressly said to have done, at two several
 Passovers; and with so remarkable a De-
 gree

gree of Holy Warmth and Indignation, SERM.
 as made his Disciples apply to him what VII.
 the Psalmist had said, *The Zeal of thine* Ibid. u.
House hath eaten me up ! 17.

Ye see, Brethren, what a Divine War-
 rant you have, for abounding in all those
 Offices of Charity, which are this day
 propos'd to you ; and which the Saviour
 of the World did not himself in Person
 disdain to exercise. *If therefore there* Phil. ii. 1.
be any Consolation in Christ, if any Com-
fort of Love, if any Fellowship of the
Spirit, if any Bowels and Mercies ; ful-
fil ye the Work, to which ye are invited
and appointed ; Look not every Man Ibid. iv.
on his own Things, but every Man also
on the things of another ! Let this Mind
be in you, which was also in Christ Jesus ;
 who did (as you have heard) in every In-
 stance, what you are exhorted to do ;
 and by so doing, *left us an Example,*
that we should follow his steps ! Let us
 look up to him, not only as the *Author*
and Finisher of our Faith, but as the
 perfect Rule and Measure of our Obedi-
 ence ; remembering, and applying, those

SERM. few, but Emphatical Words, with which
VII. he concludes the Parable of the good
~ Samaritan, from whence my Text is
taken; *Go thou, and do likewise.* Which
God of his infinite Mercy grant, &c.





A
S E R M O N

Preach'd before the

Sons of the Clergy,

A T

Their Anniversary-Meeting,

I N T H E

C H U R C H of St. P A U L.

Decemb. 6. 1709.



TO the WORSHIPFUL

| | |
|----------------------|----------------------|
| Mr. John Tenison, | Mr. John Markham, |
| Mr. John Scott, | Mr. Benajah Barret, |
| Mr. Thomas Fulkes, | Mr. John Bosville, |
| Dr. Humphry Colmer, | Mr. George Plaxton, |
| Dr. John Freind, | Mr. Joseph Sherwood, |
| Mr. Anthony Webster, | Mr. Augustin Martin, |

STEWARDS

For the Late

F E A S T

OF THE

Sons of the Clergy.

GENTLEMEN,

YOU desir'd me to preach, and print
this Sermon: I comply'd with You in
both these Requests; tho' I had just Ob-
jections to both of them. Permit me now,
in my Turn, to ask one thing of You; a-
gainst which, I think, there lies no Ob-
jection.

jection: That, as you have, with some Trouble and Expence, supported our Anniversary Meeting: so You would continue always to countenance it by Your Presence, and heartily to favour the honest and pious Design of it. There are, I believe, Two hundred Persons now living, who have gone before You in the Stewardship. If all these be as earnest and solicitous to promote this Charity, when out of that Office, as they were, when in it, we need not doubt, but that it will spread and enlarge itself every Year, more and more; as, God be thanked, it hath lately done, notwithstanding the great Discouragements under which it labours, by reason of the Publick Taxes, and its many new Rivals in the same Labour of Love; but chiefly, by reason of the growing Wickedness of Those, who, being Enemies to the Clergy, and to the Religion of Christ, must needs be Enemies to this particular Charity.

In composing this Discourse, I purposely declin'd all Offensive and Displeasing Truths,

Truths, as unseasonable at a Time peculiarly dedicated to the Exercise of Charity; not as in themselves misbecoming the Preachers of the Gospel: For I have learnt from One, who well knew and practis'd every Art of Spiritual Prudence, so as to become all things to all Men, in order to save some; that there are also Times, when we must be instant in preaching the Word, tho' out of Season; and when They, who please Men, are no longer the Servants of Christ; Times, when that holy Παρρησία, so much spoken of in Scripture, is necessary; even that undaunted Firmness of Mind, and Freedom of Speech, by which the Doctrine of the Gospel was disseminated at first, and must still be maintain'd. When such Opportunities offer themselves, God, I hope, will enable all Those, who wait at his Altar, to discharge a good Conscience, with equal Wisdom and Courage.

*I have added, here and there in the Margins of the following Sheets, some
Passages*

*Passages from St. Chrysostome; because they are not only very apposite, but express'd also with great Life and Beauty: And I had Hopes, by the Means of them, to excite those of my Brethren, who are newly enter'd into the Ministry, carefully to peruse that Excellent Treatise, from which they are taken; a Treatise, which, next to the Sacred Pages themselves, and the Offices of Ordination prescrib'd by our Church, is, I am persuaded, of the greatest Use to give us true Impressions of the Dignity, and Duties of the Priesthood, and to warn us into Resolutions of acting in every case, as becomes our Sacred Character. I cannot but express my Satisfaction, that a Learned Hand * hath lately taken this Useful Piece out of St. Chrysostome's Works, and publish'd it in a separate Volume.*

* Mr. Hughes of Jesus College, Camb.

Excuse me, Gentlemen, for mixing things of this Nature in an Address to You; which was design'd only to acquaint the World, Who are answerable for the
Publi-

Publication of this Sermon; and to assure You, after the most proper manner, that I am

Yours

Your very affectionate

And most Humble Servant,

*Dec. 23,
1709.*

FRANCIS ATTERBURY.

ROMANS

ROMANS xi. 6.

---If the first Fruit be Holy, the Lump is also Holy; and if the Root be Holy, so are the Branches.


THE *Jews*, as they were the most remarkable People upon Earth, in many respects, so particularly in this; that they preserv'd the Pedigrees of their several Tribes and Families, with a more scrupulous and religious Exactness, than any other Nation in the World. SERM;
VIII.

This Care was infus'd into them, and many ways cultivated by God himself, in order to ascertain the Descent of the *Messiah*, when he came, and to prove that he was, as the Prophets had foretold he should be, of the Tribe of *Judah*, and of the Lineage of *David*.

That Tribe indeed was most concern'd on this Account, to preserve their Genealogy entire. However, other Tribes there were, (for instance, *Ephraim*) which, though

SERM. though not entitled to this distinguishing
 VIII. Honour, yet set up their Pretences to it;
 and all of them, even without such a particular Claim, had great reason to glory in their common Descent from *Abraham, Isaac, and Jacob*; the peculiar Favourites of Heaven, to whom the Promise of the Blessed Seed was severally made. All of them therefore studiously cherish'd the Memory of their honourable Extraction, and carefully preserv'd the Evidences of it.

The Example of *St. Paul* is a Proof, that their Zeal in this case was laudable. For even he himself, who was the Apostle of the Gentiles, in those very Epistles which he wrote to the Gentile-Converts (particularly to those of *Rome*; the proudest part of the Heathen World, and who had entertain'd the most contemptuous Opinion of the *Jews*) fails not to magnify the great Privilege of his Birth, and highly to value himself upon it. Twice we find him, not only boasting of his Parentage, as an *Israelite* at large, but particularizing his Descent from the Tribe
 of

of Benjamin*. He often and amply de- SERM.
 clares the great Advantage, † which be- VIII.
 long'd to the Seed of Abraham, as such;  * Rom.
 to whom (as he speaks §) pertaineth the xi 1.
 Adoption, and the Glory, and the Cove- Phil. iii. 5.
 nants, and the Giving of the Law, and † Rom.
 the Service of God, and the Promises; ii. 1, 2.
 whose are the Fathers, and of whom, as § Rom.
 concerning the Flesh, Christ came. ix. 4, 5.
 And tho', as concerning the Gospel, they were,
 he says, now Enemies thro' Unbelief, yet Rom. xi.
 still he affirms, that, as touching the E- 28.
 lection, or as the Elect People of God,
 they are beloved for the Fathers sakes.
 And on this Foundation he builds an
 Argument of great Importance; for the
 general Conversion of the Jews to the
 Faith of Christ, when once the Fulness
 of the Gentiles was come in: Then, he
 says, God would provoke the Jews to
 Emulation; so that They, seeing the uni-
 versal Reception of the Gospel by the
 Heathens, should be induc'd, at length,
 to believe in Christ, as Abraham did, and,
 following his Faith, should likewise share
 his Reward: for, if the First-Fruit be
 VOL. II. S holy,


SERM. *holy, the Lump is also holy; and if the*
 VIII. *Root be holy, so are the Branches.*



By the *First-Fruit*, and the *Root*, in these words, we are to understand the three great Progenitors of the *Jews*, *Abraham*, *Isaac*, and *Jacob*; chiefly the First of them, who, being eminently *Holy*, and Dear to God, should derive a Blessing to his Posterity on that account, and prevail at last, to have *Them* also accepted as *Holy*, and instated in the Favour of God. For, as the whole *Lump*, or Mass of Corn, under the Law, was hallow'd by the *Heave-Offering* * of the *First-Fruits* dedicated to God; as the *Branches* partake of the Vigour and Virtues of the *Root* from which they spring; so the great Body of the *Jews* are accepted in *Abraham*, and sanctify'd by their Descent from him. They cannot, therefore, be finally rejected; but shall, in God's good time, be admitted to partake of all the Privileges and Benefits, which belong to that Sacred Alliance.

And this they shall attain to, partly in Virtue of the *Promise* made by God, when

* Num
 xv 20
 others, the
 Word
 εὐπορεῖ
 and ἀναρ
 χῆν used by
 the Apo-
 stle, are
 likewise
 employed.

when he enter'd into the Covenant with SERM.
Abraham ; and partly also, in Virtue of VIII.
those Principles of Piety and Goodness, 
which they derived from their Ancestors,
and from the holy Law of God, com-
mitted to their Custody ; Principles, which
tho' they might be obliar'd and buried
for a time, yet would afterwards spring
up, and bring forth Fruit ; qualifying the
Heirs of Promise for those Blessings, to
which God had ordain'd them.

All this I apprehend to be within the
Intention of the Apostle's Discourse. For
the *Holiness* he speaks of, may be taken
in a twofold Sense ; either for that Ex-
ternal and Relative Holiness, which be-
longs to Persons, or thing , offer'd to
God, and appropriated particularly to his
Honour and Service ; or for those Inter-
nal Graces and Qualities of Mind, which
sanctify our Natures, and render us habi-
tually holy. Both these *St. Paul* seems
to point at, in the Words before us ; and
hath therefore purposely (if I mistake
not) illustrated his Argument by two
such Instances, as refer distinctly to Each


SERM. of them: For the Holiness of *the first*
 VIII. *Fruits* and *the Lump*, is an Holiness
 merely of *Institution, Outward, and Nominal*; whereas, by the Holiness of *the Root, and the Branches*, is to be understood an Holiness of *Nature, Inherent, and Real*. So that the Apostle's ~~Mean~~
 ing in this Passage, may after ~~this man~~
 ner be more clearly represented, and fully express'd: " That the *Holiness* of the
 " Patriarchs should, in both Senses of
 " that Word, extend itself to their Pro-
 " geny, and should one day visibly rest
 " on all the Tribes of *Israel*: who, as
 " by Virtue of their relation to *Abraham*,
 " they were still nearly related to God,
 " and particularly dear to him; so should
 " they likewise inherit, and, in God's
 " appointed time, exert the Faith and
 " Virtues of *Abraham*; and, by that
 " means, render themselves every way
 " Objects of the Divine Favour and Be-
 " nediction:" *for if the First-Fruit be*
holy, the Lump is also holy; and if the
Root be holy, so are the Branches.

The

The Words therefore that I have SERM.
chosen, will afford me a very natural VIII.
Occasion of discoursing (in a way suit-
able to the Design of this Annual As-
sembly) concerning the great Advantages
and Blessings to which the *Sons of the*
Clergy are entitled, as the holy Posterity
of holy Parents: Especially, if it can be
shewn, that the Apostle's way of reason-
ing was not confin'd to the Oeconomy
and Nation of the *Jews*, but is of equal
force also under the Christian Dispen-
sation. And of this I need produce no
other Proof than that single Passage of
the same Apostle, in his first Epistle to
the *Corinthians*; where he pronounces vii. 14.
the Children of such Parents as were,
One of them a Christian, and the other
an Unbeliever, to be *clean* and *holy*, on
the account of the Faith and Holiness
even of one of those Parents. *For the*
unbelieving Husband (says he) *is sancti-*
fy'd by the Wife, and the unbelieving
Wife is sanctify'd by the Husband: else
were your Children Unclean; but now
are they Holy. By the *Holiness* of the
S 3 *Children*

SERM. *Children*, here mentioned, I understand
 VIII. the near Relation in which they stood to
 God, as born from a Believing Parent,
 and the Right which, on that account,
 they had to be admitted into the Christian Covenant by Baptism. But however this Holiness be understood, 'tis very plain, that it implies some peculiar Advantage, some extraordinary Privilege, which belong'd to these Children; and as plain, that they were entitl'd to that Advantage and Privilege (whatever it was) on the account of their Parentage. And therefore the Reasoning made use of by St. *Paul* in the Text, holds equally with regard to *Jews* and *Christians*, and will accordingly furnish us with proper and pertinent Matter for our ensuing Meditations.

Men and Brethren, *Children* of the holy Stock, sacred to God by Descent, not only from Christian Parents at large, but from Christian Priests also; who were, in an higher degree than others, *holy to the Lord*, even as the *Levites* among the *Jews* had greater Sanctity
 than

than the rest of the Tribes ; to You, in SERM.
a particular manner, appertaineth this VIII.
Scripture, and the comfortable Assurance 
given in it, that *if the First-Fruit be holy,*
the Lump is also holy ; if the Root be holy,
so are the Branches. Permit me there-
fore to apply it, after the same manner
that I have explain'd it, by considering,

I. The great *Privilege, Honour, and Advantage* of our *Descent* from the *Christian Priesthood.*

II. The *Obligations* we are under of
adorning our Sacred Parentage by an an-
swerable Sanctity of Life and Manners ;
and of distinguishing ourselves as much
by an *Inherent* and *Habitual*, as we are
already distinguish'd by an *External* and
Relative Holiness.

III. The *Blessings*, we may justly ex-
pect will befall us, as they have already,
I doubt not, befallen us, on both these
Accounts.

SERM.

VIII.



I. The Priesthood hath in all Nations and all Religions, been held highly venerable; chiefly in that Nation which God selected to himself, and that Religion, which he prescrib'd to them. Now the *Levitical* Priesthood was only Typical of the Christian; which is so much more holy and honourable than That, as the Institution of *Christ* is more excellent than that of *Moses*. If therefore the *present* *Ministration* Be more glorious than the former, the Ministers more Holy; some Advantage must needs redound to the Offspring from the Dignity of the Parents. *Marriage, and a Bed undefiled, is honourable in all Men*, and the Christian Priesthood is of all others most honourable; and therefore a Descent from the Marriage-Beds of those, who were vested with this Character, cannot but be Honourable.

I am sensible, we live in a Time, no ways favourable to these Pretensions; a Time, when our Order, which ought *highly to be esteemed in Love, for its Works*

Works Sake, is, on that very account, disregarded; when we are so far from being encourag'd to speak of our Profession in those high Terms of Respect wherewith the Faithful of the first Ages, and even good Princes and Emperors themselves, always treated it, that the usual Titles of Distinction, which belong to us, are turn'd into Terms of Derision and Reproach, and every Way is taken by Profane Men, towards rendring us cheap and contemptible; when the Divine Authority of our Mission, and the Powers vested in us by the *High Priest of our Profession, Christ Jesus*, are publickly disputed and deny'd, and the sacred *Rights of the Christian Church* are scornfully trampled on in Print, under an hypocritical Pretence of maintaining them.

However, let not these Indignities discourage us from asserting the just Privileges and Pre-eminence of our holy Function and Character: Let us rather imitate the couragious Example of *St. Paul*, who chose then to *magnify his Office*, when ill Men conspir'd to lessen it.

Shall


SERM.

VIII.



SERM. Shall the Sons of *Belial* set themselves
 VIII. to decry our Order, and by that means
 to disgrace our Birth? and shall not the
 Sons of *Levi* vindicate both by *speaking the Truth in Christ*, though they
 may be thought to *speak as it were foolishly in the Confidence of boasting?*

If then Others may be allow'd to glory
 in their Birth, why may not We? whose
 Parents were called by God to attend on
 him at his Altar? were entrusted with the
 Dispensation of his Sacraments, with *the*
Ministry of Reconciliation, with the Pow-
 er of Binding and Loosing? were set a-
 part to *take heed to the Flock of Christ,*
 Acts xx. *over which the Holy Ghost made them*
 28 *Overseers, and to feed the Church of*
God, which he purchas'd with his own
Blood? to hold forth the word of Life,
 Tit. ii. 15. *to speak, to exhort, and to rebuke with*
all Authority? If any Station, any Em-
 ployment upon Earth be honourable,
 Their's was; and their Posterity therefore
 have no reason to blush at the Memory
 of such an Original.

The Fountain of all Temporal Honour SERM.
 is the Crown ; but the Fountain of the VIII.
 Regal Power and Dignity itself, is God : 
 From whom also *our Fathers according*
to the Flesh receiv'd their Priestly Autho-
 rity and Character, by the Intervention
 of Men, in like manner ^{ordain'd} authoriz'd by
 God for that holy purpose ; and under
 Him, and Them, were the Ministers of
 his Spiritual Kingdom ; *wherein* We,
 their Descendants (and many of us call'd
 to the like Administration) *do rejoice,*
yea and will rejoice.

If those, who stand before Earthly
 Princes, in the nearest degree of Ap-
 proach, who are the immediate Repre-
 sentatives of their Persons, Dispensers of
 their Favours, and Conveyers of their
 Will to others, do, on that very account,
 challenge high Honours to themselves,
 and reflect some part of their Lustre on
 their Children and Families: Shall not
 They, who bear the like Relation to
 Christ in his Spiritual Kingdom, and dis-
 charge the like Offices under him, and
 of whom it may be as truly said, as it

was

SERM. was of the Tribe of *Levi*, that God *bath*
 VIII. *separated them from the Congregation,*
 Numb. *in order to bring them near to himself;*
 xvi. 9. *shall not they also deserve Honour from*
Men on the account of their high Sta-
tion and Trust; and derive some small
Share to those who descend from them?

If ample Powers granted by the Rulers
 of this World, add Dignity to the Per-
 sons entrusted with those Powers; behold
 the Importance and Extent of the Sacer-
 dotal Commission. *As my Father hath*
 John xx. *sent me, even so send I You. Whosoever*
 xi, 22. *Sins ye remit, they are remitted unto*
them; and whosoever Sins ye retain,
they are retained.

If Antiquity, and a long Tract of
 Time enobles Families, Those, from
 whom You come, can trace their Spiri-
 tual Pedigree up even to Him, who was
 the Founder of *the Church of the first-*
born, and of whom the whole Family in
Heaven and Earth is nam'd. Let Others
 justify their Mission, as they can: We
judge not those without; but are sure,
 we

we can justify that of our Fathers, by an SERM.
uninterrupted Succession, from Christ VIII.
himself; a Succession, which hath al-
ready continued longer than the *Aaroni-*
cal Priesthood, and will, we doubt not,
still continue, till the Church Militant,
and Time itself, shall be no more.

But our farther boast is, Brethren, that we have our Rise, as from the Clergy of Christ; so particularly from those of the Church of *England*; a Clergy, that for Soundness of Doctrine, and Depth of Learning, for Purity of Religion, and Integrity of Life, for a *Zeal* in things pertaining to God, that is, *according to Knowledge*, and yet duly temper'd with Candour and Prudence (which is the true Notion of that much talk'd of, much misunderstood Virtue, *Moderation*) I say, a Clergy, that on these, and many other Accounts, is not exceeded, if to be parallel'd, in the Christian World.

Ye are the Sons of a Clergy, whose undissembled and unlimited Veneration for the Holy Scriptures hath not hindered them from paying an Inferior, but
pro-

SERM. profound Regard to the best Interpreters
 VIII. of Scripture, the Primitive Writers; in
 whose Works as none have been more
 conversant than they, so none have made
 a better use of them towards reviving a
 Spirit of primitive Piety in Themselves
 and Others. And their Searches and
 Endeavours of this kind have been blest-
 ed with a remarkable Success. For, as
 to the earliest and most valuable Remains
 of pure Antiquity (such as those of
Barnabas, and *Clement*, and *Ignatius*,
 and *Polycarp*) I may safely venture to say,
 that the Members of this Church have
 done more towards either bringing them
 to Light, or freeing them from Corrup-
 tion, or illustrating their Doctrine, or as-
 serting their Authority, than the Mem-
 bers of any Church, or indeed of all the
 Churches in the World.

Ye are the Sons of a Clergy, who, by
 this Rule of God's Word, thus interpret-
 ed, reform'd from *Popery* in such a man-
 ner, as happily to preserve the Mean be-
 tween the two Extremes, in Doctrine,
 Worship, and Government; and who
 per-

perfected this Reformation by quiet and SERM.
orderly Methods, free from those Con- VIII.
fusions and Tumults that elsewhere at- ~~~~~
tended it : So that our Temple, like that
of *Solomon*, was built without the Noise
of *Axes* or *Hammers*.

And as they shut out *Poper*y in the most
effectual manner, by only paring off those
Corruptions it had grafted on pure and
genuine Christianity ; so did they stand
boldly in the Breach, when it meditated a
Return, and for ever silenc'd the Cham-
pions of that baffled Cause, by their im-
mortal and unanswerable Writings : So
that You, their Sons, were at the Altar
itself (if I may so speak) initiated by you:
Fathers, as the great *Cartaginian* was
by His, into an hereditary Aversion from
Rome ; which I doubt not will ever
last, and will ever preserve you against
all her open Assaults, or her secret and
undermining Approaches.

Ye are the Sons of a Clergy, distin-
guish'd by their Zeal for the Rights of
the Crown, and for their Reverence to-
wards those that wear it, and famous for
sus-

SERM.

VIII.




suffering always together with it, and for it : Immoveably firm to their Duty, when they could have no prospect of Reward ; when they might have lost their Integrity with Advantage, and could scarce with Safety retain it when they saw Majesty oppress'd and sinking, and the Fury and Madneſs of the People prevailing against it ; *and they looked, and there was none to help ; and they wondred that there was none to uphold.*

Esa. lxiii. 5.

Finally, Ye are the Sons of a Clergy, who are the farthest remov'd of any, from all possible Suspicion of designing to enslave the Understandings, or Consciences of Men ; who bring all their Doctrines fairly to the Light, and invite Men with freedom to examine them ; who have been the best Advocates in the World for the use (the due use) of Reason in Religion ; as knowing the Religion they profess to be such, that the more exactly it is sifted by Reason, (pure, unbiass'd Reason) the more reasonable still it will be found.

Of

of this *holy Root*, Ye are *the Branches*; SERM.
from this excellent Order of Men Ye VIII.
spring; happy in your Extraction, on 
many accounts, but chiefly in This, that
it deriv'd to you the inestimable Advan-
tages of an honest, sober, and religious
Education; that, by the means of it, the
first Impressions made upon your tender
Minds, were on the side of Virtue and
Goodness, that you had the earliest and
best Opportunities of knowing God and
your Duty, and were led into the im-
mediate Practice of what you knew;
that *from Children You were acquainted*
with the holy Scriptures, which are able
to make you wise unto Salvation, and bred
up every way in *the Nurture and Admo-*
nition of the Lord. A Blessing, which
next to that of Life itself, is the greatest
that Man can bestow; and without which
even Life itself would often prove rather
a Curse than a Blessing, to those on whom
it is bestow'd.

Let others then value themselves upon
their Birth: We, I am sure, have great
reason to thank God for Ours; and to

SERM. exprefs our Thanks by openly owning
VIII. our Parentage, and paying our Common
 Devotions to God among the Numerous
 Attendants on this day's Solemnity.----
 A Solemnity, which I doubt not but
 St. *Paul* himself, if sensible of things be-
 low, is now pleas'd to see, and thinks
 this Holy Place, that bears his Name,
 never better employ'd than on such Oc-
 casions as these, which tend to promote
 the Honour of the Christian Priesthood,
 and the fervent Exercise of Charity; two
 Arguments on which He, in his Epistles,
 dwells often, and often delights to dwell.

As our Birth therefore does Honour
 to Us, so is it One way, in which we
 also do Honour to our Birth, if we coun-
 tenance such Meetings by our Presence,
 and promote the great Ends of them by
 our Example; if we take these Oppor-
 tunities of practising, and thereby re-
 commending and instilling Brotherly
 Kindness; *considering one another, to pro-
 voke unto Love, and to Good Works; not
 forsaking the Assembling of ourselves to-
 gether, as the manner of some is.* Should
 any

Heb. x.
 24, 25.

any little Difference of Sentiments hap S F R M.
 pen, any Personal Prejudice obtain among VIII
 the Members of the same holy Commu- ~
 nity, let them not hinder us from uniting
 to procure the common Good of it, and
 from pursuing, with joint Hands and
 Hearts, the unexceptionable Design of this
 pious and wise Institution. If our *Jeru-*
salem be in Other respects unhappily di-
 vided, yet in This respect at least, let it
 be as a City that is at Unity in itself, Psal. cxx.
 whither the Tribes go up, even the Tribes 3, 4
 of the Lord, to testify unto Israel, to
 give Thanks to the Name of the Lord.
 And let every one of us be ready, on
 such Occasions, to exhort Himself, and
 Others, in the Language of good David,
 --- I was glad when they said unto me, Ibid
 We will go into the House of the Lord. ver. 1, 2,
 Our Feet shall stand in thy Gates, O Je- 8, c.
 rusalem. For my Brethren and Compa-
 nions sake, I will wish thee Prosperity !
 yea, because of the House of the Lord
 our God, I will seek to do thee good. Let
 there be no Spots in these our Hearts of
 Charity : nothing that mayully the

SERM. Brightness, and damp the Chearfulness
 VIII. of this Day's Solemnity: but let us flock
 ~~~~~ to it, like Brethren, and like Christians,  
*forbearing one another, and forgiving one  
 another, if any Man have a Quarrel a-  
 gainst any*; and adding to the External  
 Exercise, the inward Temper and Spirit  
 also of that Divine Grace, which *is kind,  
 envieth not, seeketh not her own, is not  
 easily provoked, but is easy to be intreated,  
 thinketh no Evil, beareth all things, be-  
 lieveth all things, hopeth all things, en-  
 dureth all things.*

Thus if we think, and thus act, we  
 shall indeed shew ourselves to be every  
 way worthy of our Descent, and duly  
 mindful, not only of the *Advantage* we  
 receive from thence, but of the *Obliga-  
 tions* also which are on that account  
 incumbent upon us; even the Obliga-  
 tions of adorning our sacred Parentage  
 by an answerable Sanctity of Behaviour,  
 and of distinguishing ourselves as much  
 by an *Inherent* and *Habitual*, as we are  
 already distinguish'd by an *External* and  
*Relative*



*Relative* Holineſs. This was what I, in SERM.  
the *Second* place, propos'd to conſider. VIII. 1



II. We ſtand in the neareſt Relation to them, who ſtood in the neareſt Relation to God, and who were on that account, oblig'd *to be holy even as He is holy*: to imitate every way as far as human Infirmary would ſuffer them, *the Apoſtle, and High-Prieſt of their Profeſſion*, who was *holy, harmleſs, undefiled, ſeparate from Sinners*. Some ſhare of their Obligations deſcends to Us; who, *partaking of the Root and Fatneſs of the Olive Tree*, whercof we boaſt to be the *Branches*, ought alſo to produce the *Fruits* of it.

The Sons of Servants do in a peculiar manner belong to Him, whoſe Servants their Fathers were: at his Will, and in his Interests, they ought entirely to be. We therefore being born of Parents, who were employ'd in the holy Functions of God's Family, the Church, and were dedicated to his immediate Service; ought to look upon ourſelves as

SERM. particularly devoted to the Honour and  
VIII. Interests of their and our great Master :

~ The Cause of Religion and Goodness  
(which is the Cause of God) is Ours by  
Descent, and we are doubly bound to  
espouse it.

As our Advantages towards practising  
and promoting Piety and Virtue, were  
greater than those of other Men ; so will  
our Excuse be less, if we neglect to make  
use of them. We cannot plead, in Abate-  
ment of our Guilt, that we were ignorant  
of our Duty, under the Prepossession of  
Ill Habits, and the Bias of a wrong Edu-  
cation : In all these Instances, the Pro-  
vidence of God remarkably favour'd us :  
Early were our Minds tinctur'd with a  
distinguishing Sense of Good and Evil ;  
early were the Seeds of a Divine Love,  
and holy Fear of offending, sown in our  
Hearts. If therefore our Improvements  
be not answerable to such Beginnings,  
*if we fall away after tasting of the Hea-  
venly Gift, and the good Word of God,  
and the Powers of the World to come ;*  
how Criminal must such a Defection be,  
and

and how terrible the Condemnation with which it is attended? S E R M. VIII.

\* St. *Chrysostome*, in his admirable Treatise of the Priesthood, observes, not only that the Expiation, appointed for the Sin of the High-Priest, was equal to that which was prescrib'd for the whole Congregation: but that even the Children of Priests (such, whose Sex permitted them not to minister at the Altar) were, by the *Levitical* Law, to be punish'd more severely than any other Offenders in the same kind were: Not, says he, that the Offences were, in their own Nature, unequal; but those committed by the Children of Priests were aggra-

\* Διῶσαι βυλόμενοι [ὁ Θεὸς] ὅτι τὰ ἁμαρτήματα, μείζονα πολλὰ ἐκδίδεται τιμωρίαν, ὅταν ὑπὸ τῶν ἱερέων γίνηται, ἢ ὅταν ὑπὸ τῶν ἰδιωτῶν, ἀφραδίῃ τοσαύτην ὑπὲρ τῶν ἱερέων ἀφραδίῃ τὴν δυσίαν, ὅσα ὑπὲρ πάντος τῷ λαῷ †. Τοῦτο † Lev. iv. ἢ οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ ὅτι μείζονος βοηθείας δίδεται 3. τὰ τοῦ ἱερέως τραύματα, καὶ τοσαύτης, ὅσας ἑμὶ τὰ πάντες λαοῦ. Μείζονος ὅσον οἱ εἰδῶσι, εἰ μὴ χαλεπώτερα ἴ. Χαλεπώτερα ἢ γίνεται οὐ τῇ φύσει, ἀλλὰ τῇ ἀξίᾳ τοῦ τοιμῶντος αὐτὰ ἱερέως βαρύνεσθαι. Καὶ τε λίγω τὸς Ἄνδρας τοὺς τὴν λειτουργίαν μετιόντας; αἱ γὰρ Θυσίαι τῶν ἱερέων, αἷς οὐδεὶς πρὸς τὴν ἱεροσύνην λογος, ὅμως διὰ τὸ πατρικὸν ἀξίωμα πᾶν αὐτῶν ἁμαρτημάτων πολὺ πικροτέρην ὑπὸχρυσὶ τὴν τιμωρίαν †. Το ῥ' † Lev. xxi. πλημμέλημα ἴσον αὐταῖς καὶ ταῖς τῶν ἰδιωτῶν θυγατέρας (πορνεῖα γὰρ ἀμφοτέρω) τὸ ἢ ἐπιτίμιον πολλῶς τούτων χαλεπώτερον, &c. † Deut. xxii. Chryf. περὶ Ἱεροσ. p. 50. Ed. Sav.


SERM. VIII. *vated, διὰ τὸ Πατρικὸν ἀξίωμα, by the Dignity of their Parents. The very Relation which those Children bore to the Priesthood, contributed to enhance their Guilt, and increase their Punishment.*

Rom. xii. *I beseech You therefore, Brethren, by the Mercies of God, that ye present your Bodies and Souls a living Sacrifice, Holy, Acceptable unto God, which is your Reasonable Service.*

Phil. iv. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, if there be any Praise, think on these things. Those things which Ye have both learned, and received,*

Heb. xiii. *and heard, and seen, do.---Remember them which have had the Rule over you, (both as your Natural and Spiritual Parents) whose Faith follow, considering the End of their Conversation.*

Many are the Enemies of the Priesthood, and of You, for the sake of it. They are diligent to observe whatever may either nearly or remotely blemish it;

it; and ready to impute to the Order SERM.  
itself, the faulty Conduct of those who VIII.  
owe their Birth and Education to it;   
that so they may wound Religion through  
the Sides of its most profess'd Servants  
and Followers. Let not any of us fur-  
nish their Malice with Objections, or give  
an Edge to the Weapons which they  
use against us, by so living as mis-  
becomes our holy Stock. The Sacred  
Office can never be hurt by their Say-  
ings, if it be not first reproach'd by our  
Doings. Since the Eyes of Men are upon  
us, since *they mark all our Steps, and*  
*watch our Haltings*, let a Sense of their  
Insidious Vigilance excite us so to behave  
ourselves in all the Offices of Life, and  
in all the Duties of our several Stations,  
that *They, who seek Occasion*, may not  
only not *find Occasion* against us, but  
may find also what they do not seek,  
even a Conviction of the mighty Power  
of Christianity towards regulating the  
Passions, and sanctifying the Natures of  
Men. So shall we defeat their Malice,  
and draw Good out of Evil; so shall we  
best



## A Sermon Preach'd

**SERMON.** best put in practice that noble Instance  
 VIII. of Charity, that Divine Lesson of loving  
 ~~~~~ Enemies, which our Religion hath taught  
 us; so shall we most nearly trace the
 Example, which he, of whose Retinue
 and Household we are, hath set us, of
 *blessing them that curse us, and doing
 good to them that despitefully use us.*

It might be expected, that among the
 Sons of the Clergy themselves, not One
 of this Character should ever be found.

Rom i
 0, 7.

But *they are not all* Israel, *that are of*
 Israel; *neither because they are the Seed*
of Abraham, are they all Children. There

PROV. XXX.
 14

is a Generation that curseth their Father,
and doth not bless their Mother. Ye are
clean, (said our blessed Lord, even of the

John xiii
 10, 11.

Apostles) *but not all, for he knew who*
should betray him. When such Instances

happen of Men, sprung from the Loins
 of *Levi*, and yet Enemies to the Tribe,
 their Rage and Malice is usually exceed-
 ing great; and it is natural that it should
 be so: For a revolted Christian is worse
 than a mere Heathen; and those among
 Christians, who have been best educated
 and

and principled in their Youth, if they
once break through such Restraints, grow
wicked in Proportion to their former
Advantages; *waxing worse and worse;*
deceiving, and being deceived; till, by
the just Judgment of God, they arrive at
the utmost pitch of Impiety. God be
thanked, such Apostates are few, and do
always, sooner or later, meet with the
just Reward of their Apostacy, in this
Life, a General Detestation!

SERM.

VIII.



Tim.
iii 13.

Let us turn our Eyes from such dis-
pleasing Objects, and proceed, in the

III^d and last place, to take a View of
the *Blessings*, which have attended the
Sons of a married Clergy - and will, I
doubt not, still attend them, if they live
answerable to their holy Birth and Edu-
cation.

From the Dawn of the Reformation to
this Day, it is easy to observe the various
and visible Interpositions of God's Provi-
dence, in behalf of those who waited at
his Altar, and their Children and Descen-
dants. Kings have been rais'd up to be
their

SERM. their Nurfing-Fathers, and Queens to be
 VIII. their Nurfing-Mothers; under whose
 ~~~~~ Shadow and Encouragement they have  
 rested and prosper'd. While the Monarchy  
 flourish'd, these faithful Servants of God  
 and the King wanted not a Protector;  
 when it sunk, they fell for a time; when  
 it rose, they reviv'd with it. God put it  
 into the Heart of one of our Princes, to-  
 wards the Close of her Reign, to give a  
 Check to that Sacrilege, which had been  
 but too much wink'd at, in the former  
 Parts of it. Her Successor pass'd a Law,  
 which prevented absolutely all future  
 Alienations of the Church Revenues.  
 The Royal Martyr took some excellent  
 Steps towards making a more equal Di-  
 stribution of those Revenues between the  
 present Possessors, and such as were to suc-  
 ceed them. His Son, a Gracious Prince,  
 pity'd the Wants, which the Great Re-  
 bellion had caus'd or increas'd among  
 the Widows and Children of Clergymen;  
 and, in order to provide a Supply for  
 their present and future Necessities, erect-  
 ed that Corporation of Charity, to which  
 the



the Persons, composing this Assembly, SERM.  
generally belong; some as the happy VIII.  
Objects, others as the worthy Directors  
of it, or generous Benefactors to it; All  
I hope, as hearty Well-wishers, Encour-  
agers, and Friends. But to Her *present*  
*Majesty* we owe the greatest Shower of  
Royal Bounty, that ever fell from the  
Throne: even a *gracious Rain, which,* Pfalm.  
by her means, *God sent on his Inheri-* lxiii. 9.  
*tance, and refresh'd it when it was weary.*  
*Her Blessings have prevail'd above the* Gen xlix.  
*Blessings of her Progenitors;* and have, 36.  
we trust, the Foundation of yet more,  
and greater, which God, in his good  
time will bestow, when we have quali-  
fy'd ourselves for them by a Right Use  
of those we already enjoy.

Only let us not murmur, if he now  
and then stop the Current of his Mercies,  
if he *hide his face, as it were, for a mo-*  
*ment,* and suffer Evil, and not Good, to  
lay hold of us. Both are in his Power,  
and he dispenseth both with equal Wis-  
dom and Tenderneſs; and both ſhall  
alike turn to the Advantage of those,  
who

SERM. who have the Skill to make use of them:

VIII. Wherefore, *in the Day of Prosperity, be*  
 Eccl. vii. *Joyful; but in the Day of Adversity, Con-*  
 sider: *God also hath set the one over*  
 14. *against the other, to the end that Man*  
*should find nothing after him; to the end*  
*that Man, not knowing what shall hap-*  
*pen next, or how soon it may happen,*  
*should neither be too much elated by the*  
*one, nor dejected by the other. God hath*  
 2 Sam. vii. *indeed, sometimes chastened us with the*  
 14, 15 *Rod of Men, and with the Stripes of the*  
*Children of Men; but his Mercy hath*  
 Ecclus. *not departed away from us. The Lord*  
 xlvii. 22. *will never leave off his Mercy, neither*  
*shall any of his Works perish; neither*  
*will he abhor the Posterity of his Elect:*  
*and the Seed of them that love him, he*  
*will not take away.*


Be Ye not therefore *wearied and faint in your Minds.* The Order to which you belong, and even the Establishment on which it subsists, have often been struck at, but in vain; still every Blow that was aim'd at Them, miss'd of its Effect, and produc'd Events contrary to the Intention.

tention of those who directed it. Many S E P. M.  
remarkable Instances of this kind there VIII.  
have been ; the time would fail me, should  
I attempt to number them : But one there  
is, which ought not to be pass'd over, be-  
cause it will administer Reflections of a  
very encouraging Nature, and very appo-  
site to the Design of this present Solem-  
nity.

When Marriage, at the Reformation,  
was first allow'd to the Clergy of this  
Kingdom, there is no doubt, but that  
some who then sat at the Helm, and  
gave no good Proofs of any real Regard  
for Religion, intended it as a Politick  
Device to lessen their Interest, and keep  
them low in the World. And yet to has  
God order'd Matters, that even from  
hence many signal Advantages have re-  
dounded to our Church ; some of which  
I shall so far presume upon your Patience,  
as to lay before You.

And first, several Temptations, under  
which the *Popish* Clergy lay, towards em-  
bracing an Interest distinct from that of  
their Country, are by this means effectually

SERM. ally remov'd ; and all uneasy Jealousies  
 VIII of our Riches, Greatness, Power, and  
 ~ Union, are in good measure abated.  
 And this, in Times, when even the diminish'd Revenues and Privileges of the Church are look'd upon with a suspicious Eye, is some Advantage to her ; as it gives her leave to enjoy those poor Remains of Ancient Piety, which she possesses, without that Envy and Ill-will which would otherwise attend them. Little Reason there is (God knows) to envy her on this account : for notwithstanding the large Incomes annex'd to some few of her Preferments, I will be bold to say, and do not doubt but to prove, that this Church, in proportion to the Numbers of its Clergy, hath in the whole, as little to subsist on, as almost any even of those *Protestant* Churches, which are thought to be most meanly provided for. However, since this Little is by some thought too much, and vain Jealousies of our Strength and Power are, on this account, entertained or pretended ; 'tis well that these Apprehensions are qualify'd by a  
 Sense

Sense of our Marriage Circumstances, SERM.  
 which even They, who are pleas'd to VIII.  
 think us under no other Tye to the true   
 Interest of our Country, will allow to  
 be an effectual Curb upon us. They who  
 marry, give Hostages to the Publick, that  
 they will not attempt the Ruin, or di-  
 sturb the Peace of it; since in the Pub-  
 lick Safety and Tranquillity, that also of  
 their Wives and Children, that is, of  
 their Nearest and Dearest Relations, is  
 involv'd, according to those remarkable  
 Words of the Prophet *Jeremy*, directed  
 to the *Jews* in *Babylon*. ----- *Take ye* Jer. xxix.  
*Wives*, says he, *and beget Sons and* 6, 7.  
*Daughters, and take Wives for your*  
*Sons, and give your Daughters to Hus-*  
*bands, that they may bear Sons and*  
*Daughters, that ye may be increas'd*  
*there, and not diminish'd: And seek the*  
*Peace of the City, whither I have caused*  
*you to be carried.*----*For in the Peace*  
*thereof shall Ye have Peace.*

By this Means also the foul Impuri-  
 ties, that reign'd among the unmarried,  
 especially the Monkish Clergy, and the

SERM. scandalous Reflections which fell upon  
 VIII. the whole Order on that account, have  
 been prevented. 'Tis true, these Enormities have been thought more and greater than they really were. 'Twas the Interest of those, who thirsted after the Possessions of the Clergy, to represent the Possessors in as vile Colours as they could; and many of those poor People were, doubtless, frighten'd, and betray'd into false and disadvantageous Confessions; the general Prejudices of the Time falling in with these Accounts, and procuring them an Universal Reception; and our Historians taking them afterwards upon Trust, as their Credulity, Laziness, or Partiality led them. However after all the Abatements that can be made, there was too much Truth in some of these Representations; so much as brought the whole Function into Disgrace; and *made the Offering of the Lord to be abhorr'd*. And it is plain, that the Cure of this Evil is one of those many Blessings, which have arisen to our Religion, and Church, from a married Clergy.

Another

Another is, that great Numbers of Men descended from them, have been distributed into all Arts and Professions, all Ranks and Orders of Men amongst us; and have, by the Blessing of God upon their Industry, thriven so well, and rais'd themselves so high in the World, as to become in Times of Difficulty, a Protection and a Safeguard to that Altar at which their Ancestors minister'd. And I question not, but that there are many here this Day, who will have the same Success in the World, and will make the same Use of it. We may say to our Country-men, as *Tertullian*, in his Apology, did to the *Romans*, *Hesterni sumus, & vestra omnia implevimus, Urbes, Insulas, Castella, Municipia, Conciliabula, Castra ipsa, Tribus, Decurias, Palatium, Senatum, Forum.* [c. 37.] We the Sons of the Clergy, are but of yesterday, as it were; and yet the Country, the City, the Court, the Army, the Fleet, the Bar, the Bench, and the Senate House itself, hath had, and still hath a large Share of us: Men often famous, often highly

SERM.  
VIII.

SERM. Useful in their Generations; Useful in  
 VIII. their Publick and in their Private Capa-  
 cities; Useful to their Country, and Use-  
 ful to the Church; being an Honour  
 and a Support to that Order from which  
 they descended. The Lot of the Sons of  
 the Clergy in this case, is like that of  
 the Sons of *Levi*, of whom it was said  
 Gen. xlix. ---- *I will divide them in Jacob, and*  
 7. *scatter them in Israel.* This Dispersion of  
 that particular Tribe among the rest of the  
 Tribes, was intended as their Punishment,  
 but prov'd in the Event, and in many  
 Respects a great Blessing, both to them  
 and to the whole *Jewish* Community.

Again, even the Secular Cares and  
 Avocations which accompany Marriage,  
 have not been without their Advantages;  
 inasmuch as the Clergy have by this  
 Means, been generally furnish'd with some  
 measure of Skill in the common Affairs  
 of Life, have gain'd some Insight into  
 Men and Things, and a competent Know-  
 ledge of (what is call'd) *the World*: A  
 Knowledge to which most of the Or-  
 der, while under the Obligations of Ce-  
 libacy



libacy, were great Strangers. And of this kind of Knowledge they have made admirable Use in their Profession, towards guiding and saving Souls; for it has enabled them to preach to their Flocks after the most rational and convincing, the most apt and sensible manner, *rightly dividing the Word of Truth, like Workmen that needed not to be ashamed*; and so explaining and applying the General Precepts of Morality contain'd in the Gospel, as that the Consciences of those to whom they address'd their Doctrine, should readily bear Witness of the Truth, and feel the Power of it. 'Tis, perhaps, for this Reason, among others, that our practical Divinity is allow'd to excel; and to be as sound and affecting, as that of our *Popish* Neighbours is flat and unedifying. For he that preaches to Man, should *understand what is in Man*, to such a degree as is requisite to qualify him for the Task: And that Skill can scarce be duly attain'd by an Ascetick in his Solitudes, or a Monk in his *Cloyster*. I speak the Sense of St. *Chrysostome*; who as

SERM.  
VIII.



2 Tim. ii.  
15.



need not say, what Advantages, in this SERM.  
VIII. respect, belong to a married Clergy, particularly to those of the Church of *England*.

Nay farther, the married State of Parochial Pastors hath given them the Opportunity of setting a more exact, and universal Pattern of Holy Living to the People committed to their Charge, and of teaching them how to carry themselves in their several Relations of Husbands and Wives, Parents and Children, by Domestic Patterns, as well as by Publick Instructions. By this Means, they have, without question, adorn'd the Gospel, glorify'd God, and benefited Men, much more than they could have done in the devoutest and strictest Celibacy. And

ἡτίον ——— Ἐπειδὴ γὰρ ἀνδράσιν αὐτὸν ὁμιλεῖν αἰάκη καὶ  
γυναικάς ἔχουσι, καὶ παῖδας τρέφουσιν, ὧς θεοφρονέως κειμή-  
λίοις, καὶ πλεόντων ὡσεὶ βλεψημάτων πολὺν, καὶ δημόσια πρῶ-  
τον, καὶ ἐν διωξείαις ἑσὶ, ποικίλον αὐτὸν εἶναι δεῖ. Ποικίλον  
ἢ λίγῳ, ἢ ἕν ὑπὲρ ἑνὸς, ἢ ἐν κόλακα, καὶ ὑπερβαλὼν, ἀλλὰ πολλῆς  
μὲν ἐλπίδος καὶ παρρησίας ἀνάμεσον, εἰδότες ὅτι καὶ συγκαταίνουσι  
χρησίμους, ὅταν ἡ τῶν πραγμάτων ἀνάγκη τοῦτο απαιτῇ, καὶ  
χρησὸν εἶναι ὅμῳ καὶ αὐστηρῶν. — Πάντα ὅτι ταῦτα τὰ ἀφόροτα  
εἰς ἐν τέλει ὁρᾷ, ὅτι Θεὸς τὴν δόξαν, καὶ Ἐκκλησίας τὴν οἰκο-  
δομήν. Ibid. p. 47.

SERM. their Usefulness in this respect to others  
 VIII. hath not been without some Advantage  
 ~~~~~ to themselves; it hath rais'd the Credit  
 of the Order, and promoted the Re-
 vidence that is justly due to it.

Let me add one Instance more, where-
 in the Marriage of the Clergy hath re-
 dounded to their Honour; inasmuch as it
 affords a remarkable Argument of God's
 particular Providence towards them and
 their Families. For, considering the
 chargeable Methods of their Education,
 their numerous Issue, and small Income;
 considering the Expences incumbent upon
 them, in point of Hospitality, and Cha-
 rity, and the Proportion (the at least
 equal Proportion) they bear in the Pub-
 lick Burthens and Taxes; it is next to a
 Miracle, that no more of their Chil-
 dren should want, and that so many of
 them should be in such prosperous Cir-
 cumstances, as we have good Reason to
 think there are, even from this Day's so-
 lemn Appearance. *Happy art Thou, O*
Israel. O People saved by the Lord, the
Shield of thy Help, and who is the Sword
of

of thy Excellency! and thine Enemies SERM.
 shall be found Lyars unto thee. No Wea VIII.
 pon that is form'd against thee, shall Isa. liv.
 prosper; and every Tongue, that shall rise 17.
 against thee in Judgment, Thou shalt
 condemn. This is the Heritage of the
 Servants of the Lord, and their Right-
 eousness is of Me, saith the Lord.

However, still one Inconvenience there
 is, with which the Marriage of the Clergy
 is too visibly attended, the Poverty of
 some of them; an Inconvenience which
 is, as you have heard, ballanced and out-
 weigh'd by many signal Advantages; and
 which we are so far from dissembling,
 that we meet this Day, to do every one
 of us somewhat (as God hath enabled,
 and shall incline us) towards removing
 it. This is the only specious Objection
 which our *Romish* Adversaries urge against
 the Doctrine and Practice of this Church,
 in the Point of Celibacy; the only Mat-
 ter of just Reproach, wherein they visibly
 triumph. Since other Arguments have,
 by our Excellent Writers, been wrested
 out of the Enemy's Hands, pity it is,
 that

SERM. that they should remain in possession of

VIII. This; that we should not be able to
 justify our Reformation in every respect,
 and to make this Church, like the true
 Spouse of Christ, *a glorious Church, hav-*
ing neither Spot, nor Wrinkle, nor any such
thing, that may blemish her Lustre, de-
 form her Beauty, and expose her to any
 degree of that ungodly Scorn, with which
 proud and irreligious Minds are ever ready
 to pursue her. We are not indeed, of our
 selves, sufficient for this Work: How-
 ever, more may be done by us towards
 it, than at first we are apt to imagine;
 if we set about it in good earnest, and
 employ our united Strength upon it; if
 we encourage it by our Examples, and
 Persuasions, and by placing the Motives
 to this particular sort of Beneficence, in
 a proper Light before Those, who with
 well to Religion, have much to bestow
 in Charity, and Hearts ever open and
 ready to bestow it.

It is said of our Blessed Saviour, (whose
Advent we now celebrate) that *he came*
Eating and Drinking, and that he *went*
about

about doing good. I join these two parts of his Character, because He himself often exerted them together, and made use of the One, as affording him fit Opportunities to abound in the Other. He disdain'd not to appear at great Tables, and Festival Entertainments, that he might more illustriously manifest his Divine Charity to the Souls and Bodies of Men. Let us, this Day, imitate his Example in both these Respects; and whilst we are enjoying the good things of Life, let us remember Those that want even the Necessaries and first Conveniences of it: And remember them, as We ourselves should have desired to be remembred, had it been our sad Lot to subsist on other Men's Charity. They are not Common Objects, for which I plead; nor are You only under the Ordinary Ties of Humanity and Charity to relieve them. Their Fathers and Yours were Fellow-servants to the same Heavenly Master, while they liv'd; nor is that Relation dissolv'd by their Death, but ought still to operate among their surviving Children. And
blessed

SERM.

VIII.



SERM. *bleſſed be He of the Lord, whoever a-*
 VIII. *mong you hath not left* (and ſhall not
 ~~~~~  
 Ruth ii. *leave) off his Kindneſs to the Living,*  
 20. *and to the Dead* ; but for the ſake of the  
 Dead, ſhall continue to do good to the  
 Living!

May God awaken the Minds of all  
 thoſe of this Body, whom his Provi-  
 dence has bleſſed with Abundance, to  
 conſider the Obligations they are under,  
 of miniſtring to the Neceſſities of their  
 poor Brethren! May he open their Ears  
 to the Cries of the Orphan and Widow,  
 who are Members of the ſame common  
 Family, though mean ones, and have a  
 Right to be ſupported out of the Incomes  
 of it, as the poor *Jews* had to gather the  
 Gleanings of the Rich Men's Harveſt!

There are indeed many excellent *In-*  
*ſtitutions of Charity* lately ſet up, and  
 which deſerve all manner of Encourage-  
 ment; particularly thoſe which relate to  
 the careful and pious *Education of poor*  
*Children*. An Admirable Deſign! which  
 hath met with a deſerv'd Succeſs! and  
 may it ſtill go on proſpering to proſper!  
 But



But give me leave to say, that, while so many Orphans and Widows of Clergymen are destitute even of Food and Raiment, the Eyes of the Sons of the Clergy should chiefly be turn'd on these Objects, and the greatest Share of their Charity should flow in this Channel. 'Tis determined by the great Preacher of Charity, St. *Paul*, that Domestick Instances of Beneficence should take place of those that are Foreign. *As we have Opportunity* (says he) *let us do Good unto all Men; especially unto Them, that are of the Household of Faith.* And again, in those Emphatical Words, ----- *If any provide not for his own, and especially for those of his own House,* (the Words are *ἑαυτοῦ*, and *οἰκίας*, and signify such as have an immediate Relation to us, or Dependance upon us) *he hath deny'd the Faith, and is worse than an Infidel.* An heavy Charge, but a true one! for Infidels always walk'd by this Rule, and according as Men stood more or less nearly related to them, by Natural or Political Ties, made them more or less


SERM.  
VIII.

Gal. vi.  
10.

1 Tim. v.  
8.


the

SERM. the Objects of their Compassion and  
VIII. Bounty. And thus, therefore, speaks a

  
Cic. de  
Off. Lib.  
2. §. 16.

Wife Heathen ; *Optimè Societas Homi-  
num Conjunctioq; servabitur, si, ut quisq;  
erit conjunctissimus, ita in eum Benigni-  
tatis plurimum conferetur.* There is a  
Mixture of Charity and Justice, in this  
Proceeding; and the One of these serves  
to heighten and beautify the Other.

The Abundance of many of those,  
before whom I stand, is, I doubt not,  
owing to *the Church* ; I do not mean to  
the *Revenues* of it ; (for the Instances of  
great Fortunes rais'd from thence, since  
the Reformation, are but Few ; and God  
forbid there should be many!) but to  
the pious Care, that their good Fathers,  
more nearly sensible of their Obligations  
in this Respect than common Parents,  
took of their Education ; and to the re-  
ligious, thriving Principles, which they  
instill'd into them ; and, perhaps, to the  
immediate Blessing of God, upon their  
honest Industry and Labour, on the ac-  
count of the very Stock from which they  
came. Into that Church, therefore, should  
their

their Abundance, when it flows over, SERM.  
regularly empty itself, and refresh the <sup>VIII.</sup>  
Bowels of some of their poor Brethren.  Eccles. i. 7.

*All the Rivers (says Solomon) run into the Sea: unto the Place from whence the Rivers came, thither they return again.* Let us govern our Charitable Distributions by this Pattern, which Nature hath set us, and maintain, in like manner, a mutual Circulation of Benefits and Returns!

So will this excellent Charity make larger and quicker Advances, than it hath hitherto done; so will it recommend itself to others, who are not of our Body, and who, how well soever dispos'd they may be towards the Order, do not think they are concern'd to take more Care of us, than we take of ourselves; so will the only plausible Objection of the Church of *Rome* against a married Clergy, in due time, vanish, when another Generation of Men shall see this Charity, in Conjunction with the *Royal Bounty*, extending itself to the Wants of as many as have need of it.

Which

SERM. Which that it may do, God of his  
VIII. Infinite Mercy grant, thro' *Jesus Christ*  
our Saviour ; To whom, with the *Father*  
and the *Holy Spirit*, be rendred all Might,  
Majesty, and Dominion, now and for  
ever.





C O N C I O

A D

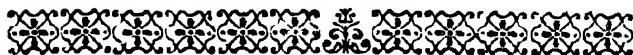
C L E R U M

*L O N D I N E N S E M,*

Habita in

*Ecclesia S. ELPHEGI,*

MAII xvii. *A. D.* MDCCIX.



---

Reverendis in Christo Fratribus,  
 SIONENSIS COLLEGII  
 SOCIIS,  
 ATQUE  
 Ecclesiarum Londinensium  
 PASTORIBUS.

**C**OLLEGII nostri Fundatori hoc erat propositum, quod & supremis Tabulis testatum reliquit, ut, celebratis frequentius Cleri Conventibus, permistisq; Consiliis, & Evangelicæ Doctrinæ Veritati, & mutuo inter Fratres Amori optime consulcretur. **Huic Institut out** satisfaceret, a Me quidem hac Concione tentatum est; a Vobis autem effectum, cum, quam Ego, haustam e Sacris Literis de Regum Jure in Subditos Sententiam defendendam susceperim, eidem & Vos, fraternis animis usquequaq; consentientes habuerim. Retulit enim mihi, qui tum Cætui nostro præsidebat,

*sidebat, Vir Integerrimus, traditam a me e suggesto Doctrinam & comprobâsse Vos, & ut in publicum exiret, uno ore postulavisse: quorum alterum cum, Ecclesiæ nostræ, & Reipublicæ causa, mihi esset gratissimum, alteri certe non erat repugnandum.*

*Habete itaque, Viri præstantissimi, quam expetivistis, Concionem; ea parte etiam quâ prius manca erat, auctam atque absolutam: quæ enim, a pagina 20 usque ad 41, Uncis includuntur, cum Orationi, intra Horæ unius spatium contrahendæ, inseri non possent, ut jam Editæ accederent, curavi. Hæc autem, tanquam Judicio vestro atq; Testimonio munita, Lectori minime exhibeo: eodem tamen filo, quo ea quæ audivistis, contexta cum sint, iisdem plane fundamentis subnixæ; cætera qui probaverint, ne hæc improbent, non est magnopere extimescendum.*

*Faxit Deus, quæ afferuntur a nobis, ut stabiliendæ Pauli Doctrinæ, ut tuendæ Regum Dignitati, Paci; publicæ conservandæ, ut deniq; tollendis iis, quæ, in re omnium exploratissima, non absq;*

*Christiani nominis labe, nunc gliscunt, Con-*  
*troversis, aliquatenus inserviant ! Ad isti-*  
*usmodi certe Lites sedandas Vestra omni-*  
*um, Fratres, Consensio, ac communis solli-*  
*citudo, & valuit semper, & valebit pluri-*  
*imum : præsertim, cum Venerandi admo-*  
*dum in Christo Patris nostri, EPISCOPI*  
*LONDINENSIS, Curis atq; Consiliis*  
*respondeat. Quæ cum ita sint, Hortatio*  
*non est necessaria ; Gratulatione magis*  
*utendum est. Liceat itaq; mihi verbis*  
*Ignatianis Vos affari---* Τὸ γὰρ ἀξιωμα-  
 σον ὑμῶν Πρεσβυτεριον, τῷ Θεῷ ἀξιον, ἕτως  
 συνήμωσαι τῇ Ἐπισκόπῳ, ὡς χροδαὶ κιδάρα·  
 διὰ τῆτο, ἐν τῇ ἐμῇ ὑμῶν, καὶ συμφώνῳ  
 ἀγάπῃ χεῖρὲς ἀδεται.

*Ut ita semper in rebus ad Deum per-*  
*tinentibus sentiatis, ita Christianam Ve-*  
*ritatem tueamini, Concordiam foveatis,*  
*creatur*

Conservus vester in Domino

nostro, Christo Jesu,


*Franciscus Atterbury.*



## ROM. xiii. I.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερέχουσιν ὑποτασσέσθω.


*Omnis Anima Potestatibus sublimioribus subdita sit.*

CONVENIMUS hodierno die, SERM. IX.  
*Fratres in Christo Reverendi*, Verbum Dei, dicturus Ego, Vos audituri;   
 quod contra decuit fortasse ab uno aliquo è venerando hoc Compresbyterorum cœtu dici, à me audiri. Verùm cùm id muneris mihi, à Viro optimo gravissimóq; demandatum, statuissem non defugere; nihil potius faciendum duxi, quam ut Officia Civium erga Principes, quatenus ea Sacris Literis tradita sunt ac descripta, Vobis exponerem. Ecquis enim in Theologiâ, quâ mores spectat, Locus feracior atq; uberior? Ecquod Officii genus honestius sanctiúve?

SERM. Ecquod Argumentum dicendi, auribus

IX. Christianis dignius, aut acceptius? quodque cum majori vel Reipublicæ, vel Ecclesiæ emolumento tractari possit? His præsertim Temporibus, quibus Opiniones de Regum Potestate per vim coercendâ passim in vulgus spargi, passim ab imperitis arripi videmus; ita ut, si revivisceret denuo Paulus, non minori nunc studio à Nobis, ut opinor, contenderet, quàm quo olim Ramanis præceperit, ut *Omnis Anima Potestatibus sublimioribus subdita sit.*

PRINCIPES observare, colere, vereri; hisq; iusta imperantibus omniâno parere, iniusta præcipientibus non repugnare; hæc erant, quæ inter præcipua Doctrinæ Christianæ Capita, quæ quidem Vitæ bene agendæ interservirent, Discipulis suis tradidisse constat primos Evangelii doctores: idq; variis ac gravibus de causis; adductos scilicet, partim argumenti ipsius pondere atq; utilitate, partim præsenssione quâdam jam tum impendentium malorum, quibus, vel iubente, vel annuente Magistratu, affligendi essent Christiani, quibusq;

quibúsq; ne nimiùm obniterentur, ne ob- SERM.  
 sisterent, Apostolicis istiusmodi monitis, IX.  
 tanquam fræno aliquo, erant maturè co-   
 hibendi.

INTER cos, qui Christianæ se addix-  
 erant Disciplinæ, non desuere quidam,  
 gente Judæi, qui palàm profiterentur, Ma-  
 gistratibus Ethnicis nihil quicquam juris  
 esse in Populum Dei. Nonnullorum etiam  
 in mentibus infederat prava quædam de  
 Libertate Evangelicâ Opinio, cujus vi ac  
 virtute eximi se planè putabant ab omni  
 Imperio humano. His Erroribus occurren-  
 dum erat; strenuè autem totisq; viribus  
 propulsandæ, quæ Christiano nomini haud  
 merito impingebantur Calumniæ, ob ex-  
 citatas aliquando iis in locis, ubi Christi  
 Doctrina tum spargi cœperat, Turbas atq;  
 Seditiones. Intererat, inquam, Religio-  
 nis Christianæ, has Maculas, quibus aspergi  
 videretur, elui penitus; has etiam Opi-  
 niones, utcunq; ineptas, ne fortè radices  
 altius agerent, ex hominum animis evelli.  
 Mirandum itaq; non est, si, in hâc re mul-  
 tam operam infumerent Apostoli; præ-  
 cipuè Petrus, Paulúsque, quos ipsos vio-

SERM. lati aliquando erga Magistratum officii  
 IX. reos esse constabat. Hic quippe summum  
 Pontificem (ipsum Reipublicæ Judaicæ, quæ per Romanos licuit, Moderatorem) jam tum de Tribunali jus populo dicentem, convitio inceserat; Ille summi Pontificis Famulo, quiprehendendi Christi causâ unâ cum cæteris à domino missus est, vim apertam intulerat, aurémq; gladio amputârat. Credibile est, hos Apostolorum principes, quod perperam ab illis factum esset, ne fortè in Exemplum traheretur, Præceptis suis sedulò cavisse; tantòq; vehementiùs aliis suasisse, ne Magistratibus non obtemperarent, quantò ipsi eâ in re insigniùs peccâssent.

UTCUNQUE hæc sint, id sanè liquet, quæ ad hoc Officii genus pertinent Præcepta, non sine impetu quodam atq; ardore animi ab iis proferri. Pauli præsertim, si quando hoc in argumento versetur, altiùs quodammodo insurgit atq; se erigit Vox; *Omnis, inquit, Anima Potestatibus sublimioribus subdita sit*: Eodémq; planè vigore, eodem spiritu, à primo usq; ad octavum hujusce Capituli versiculum decurrit, eâdem quasi Apostolicæ

postolicæ Authoritatis fiduciâ se effert at- SERM.  
 que sustentat ipsius Oratio. *Nam est enim* IX.  
*Potestas, ait, nisi à Deo; quæ autem*  
*sunt, à Deo ordinata sunt. Itaq; qui*  
*resistit Potestati, Dei Ordinationi resistit:*  
*Qui autem resistunt, ipsi sibi damnationem*  
*acquirunt. Nam Principes non sunt ti-*  
*mori boni operis, sed mali: Vis autem non*  
*timere Potestatem? Bonum fac, & habe-*  
*bis laudem ex illâ: Dei enim Minister*  
*est tibi in bonum. Si autem malum fece-*  
*ris, time; non enim sine causâ Gladium*  
*portat: Dei enim Minister est, vindex*  
*in iram, ei qui malum agit. Ideò neces-*  
*sitate subditi estote; non solum propter*  
*Iram, sed etiam propter Conscientiam.*  
*Ideò enim & Tributa præstatis; Mini-*  
*stri enim Dei sunt, in hoc ipsum servien-*  
*tes. Reddite ergo omnibus debita; cui*  
*Tributum, Tributum; cui Væctigal, Væcti-*  
*gal; cui Timorem, Timorem; cui Ho-*  
*norem, Honorem.*

HÆC ut, suis locis disposita ac digesta,  
 ordine quodam apriùs explicentur; di-  
 spiciamus, primò, *Quænam* sint illæ *Po-*  
*testates Sublimiores*, quibus hîc paren-  
 dum esse edicitur; deinde, *Quatenus* iis,

SERMO<sup>k</sup> ex mente Pauli, *subdi* oporteat; postea,  
 IX. *Quibus*, ad id adigi *Rationibus* nos velit  
 ~~~~~ Apostolus; postremum, ad *Quos* hæc Præ-  
 cepta pertineant.

SENTENTIAM Pauli, his Capitibus
 conclusam, ex ipso Paulo potissimum eli-
 ciemus; additis insuper, quæ in eandem
 rem postea differuit Petrus, eâ, uti vide-
 tur, ratione, ut, siquid his Pauli verbis
 subesse videretur *δυσνόητον* (quod tamen
 vix simplici quispiam ac sincerâ mente
 præditus dixerit) id Ipse & distinctius
 efferret, & fusiùs exponeret, & fortius
 inculcaret. Sentio quàm hæc exiliter &
 jejune necesse sit à me dici: Istiusmodi
 enim sunt, quibus ubertas orationis ad-
 hiberi vix potest; quæq; satis ornatè ac
 splendidè tractari videntur, si modò ita
 ea doceri contigerit, ut liquidò possint
 intelligi.

I. UT itaque sensim, & quibusdam
 quasi gradibus, ad Apostoli sententiam
 perveniatur, id primo fixum ratumq; sit,
 (Quod de *ἐξουίας* & *ἐπεχέου* hic dicitur,
Potestatem in concreto, non in abstracto
 sumptam

sumptam (utì loquuntur Scholastici) spectare; ad Eos quippe, qui cum imperio aliis præsumt, non ad ipsum Imperii Jus referri. “ Omnis Anima *Potestatibus* “ *sublimioribus* subdita sit,” id est, lis qui legitimâ Potestate sunt præditi, quiq; deinceps *Principes*, & *Ministri Dei in bonum*, & scelerum *Vindices in Iram* dicuntur; quibûsq; *Tributum reddi* vult Apostolus, *Vestigal* pendi. Mutua hæc sunt Regum Civiumq; hinc, inde, Officia, quæ Personis ita usquequaq; aptantur & congruunt, ut in Rem ipsam, à personâ divulsam, cadere non possint. Petrus itaq; certissimus Pauli Interpres, ita hujusce Præcepti vim atq; sententiam aperit, ut nullum dubitationi locum relinquat: *Subditi*, inquit, *estote ----- sive Regi, quasi præcellenti, sive Ducibus, tanquam ab eo missis.*

QUÆ quidem Petri verba Paulinæ Orationi, si cui fortè subobscura videatur, aliâ etiam ex parte lucem affundent. Satis enim declarant, quod hic præcipitur à Paulo, non ad illum modò pertinere,

SERM. tinere, qui in summo Imperii fastigio

IX. collocatus est, sed ad *Duces ab eo missos*,
 ad magistratus infra positos, qui illius
 vices gerunt, illius Mandata exequuntur,
 ultra debere extendi. Fatendum est,
 ὑπερέχουσαν, quæ dicitur, ἡγεσίαν, Potesta-
 tem, quâ nulla est Superior, præcipuè
 designare; eamq; Vocem Regi quasi pro-
 priam à Petro tributam esse; βασιλεῖ
 inquit ὡς ὑπερέχοντι. Cùm verò eandem
 Paulus, laxiori sensu sumptam, alibi u-
 surpârit, ubi scilicet Preces fundendas
 ὑπὲρ βασιλείαν, καὶ πάντων τῶν ἐν ὑποταχῇ
 ὄντων dixerit; latius patere constat hujuscæ
 Vocabuli vim, omnesq; omnium Magi-
 stratuum Ordines ambitu suo comprehen-
 dere. Sive itaq; Pauli Verba rectè ex-
 pendimus, sive Rem ipsam à Petro ex-
 plicatam respicimus, certum est, ὑπερέχου-
 σαι ἡγεσίαις ad Eos, qui summâ rerum
 potiuntur, minimè arctari.


Quod si ita est, si hæc minorum
 quasi gentium Magistratibus convenient,
 id etiam inde sequi par est; Apostolum
 hic loci, Regum ipsorum Authoritatem
 tueri, non quâ Leges ferendi, sed quâ
 jam

jam latas administrandi iis commissâ est SERM.
 cura. Utcunq; scilicet *Potestates* hæc IX.
sublimiores, tum cum in Legibus com-
 dendis occupatæ sunt, potissimum emi-
 neant, id tamen muneris monita Apo-
 stoli vix respiciunt: de iis rerumpubli-
 carum hîc agitur Rectoribus, qui, ne sâ-
 pienter consulta, temere sint violata,
 prospiciunt, qui Cives in Officio con-
 tinent, qui Justitiæ habenas temperant,
 qui suum cuiq; tribuunt, bonis favent,
 in improbos gladium stringunt. Hæc
 quidem Juris, non Conditorum, sed Ad-
 ministrum indicant; qualem etiam Pe-
 trus, iisdem penè atq; Paulus verbis de-
 scripsit; *missum, scilicet. ad vindictam*
malefactorum, laudem verò bonorum.

QUIBUS verò Magistratibus, ex A-
 postoli præcepto, parendum sit, hinc de-
 mum clariùs patebit, si, Qui, Qualésq;
 fuerint, eo ferè tempore, Romæ, ac gen-
 tium domini, nobiscum reputemus; ad
 illos enim, cùm quidem Romanis scri-
 beret Apostolus, animum præcipuè in-
 tenderit necesse est. Erant autem, qui
 tum rerum potiti sunt, moribus perdi-
 tissimis

SERM. tissimis, totâq; vitæ ratione ab omni

IX. virtute alieni; erant inanium Superstitionum commentis inænutriti, ac cultui Idolorum dediti; non modò suæ religioni impensè favebant, sed & Christianam, odio ac ludibrio semper habitam, suppliciis aliquando coercebant: His tamen Paulus Romanos, *non solum propter Iram, sed etiam propter Conscientiam subdi* jubet; illustre nobis Documentum exhibens, ne ex Principum aut Moribus, aut Religione, aut ex eo quo in nos sunt animo, nostri erga illos officii rationem modúmque æstimemus. Quanto quidem magis consentientem nobiscum omni in re Principem habemus, tantò nobis Ille dilectior, tantò Nos alacriori in illum studio futuri sumus. Hæc tamen Charitatis sunt vincula, non Officii: quod unum semper idémque perstat, sive allubescat, sive minùs placeat; quódque vir bonus ab honestate semper ducet, voluptate autem suâ, vel commodis valde renuet metiri.

II. DESCRIPTA hætenus sunt quæ ^{SERM.} definiendis, dignoscendisque *Potestatibus* ^{IX.} *Sublimioribus* satis inserviant: videamus porro, *Quatenus iisdem, ex mente Pauli, subdi oporteat.* 

QUICQUID pertinet ad Obsequii jus illud quo tenemur erga Principes, duobus fere Præceptis absolvitur: Ut, si quid ab iis justè sanctèq; decernitur, id alacri mente exequamur; siquid e contrà imperatum est, cui parere sit nefas, ita tamen eorum jussà detrectemus, ut Authoritatem interim vereamur, & quicquid inde Damni aut Incommodi in nos redundârit, id leniter & summissè feramus.

QUÆ primo præceptionis genere continentur, sic enuntiat Apostolus. *Reddite omnibus debita; cui Tributum* [debitis, scilicet,] *Tributum* [reddite;] *cui Væctigal, Væctigal; cui Timorem, Timorem; cui Honorem, Honorem. Tributi atq; Væctigalis nomine venit, quicquid è re cujuspîam privatâ desumptum in commune Ærarium defertur, quicquid*


SERM. quid aut in Bellorum sumptus, aut in
 IX. Domesticos Reipublicæ usus, quicquid
 demum ad sustentandam Principis ipsius
 Dignitatem atque Splendorem par est
 suppeditari. *Timoris* atq; *Honoris* De-
 bita tum ritè persolvimus; cùm invigi-
 lantes commodis nostris rerum publica-
 rum custodes omni, quo decet, animi
 cultu prosequimur, cùmque reverentiam,
 mente conceptam, omnibus amoris &
 obsequii indiciis palàm facimus: cùm
 Eos, summi omnium Gubernatoris nu-
 mine in imperio positos, tanquam Di-
 vinæ Potestatis expressas quasdam Imagi-
 nes suspicimus ac veneramur: cùm, ut
 bene ab iis cœpta prosperè cedant & vo-
 vemus ex animo, & omni operâ nostrâ
 atq; consilio, si ita expedit, connitimur,
 & fuis assiduè precibus Deum oramus:
 cùm in scrutandis imperii Arcanis, cùm
 in Erratis, si qua fortèhum anitùs accide-
 rint, acriter culpandis, in captandis spar-
 gendisque Obtrectatorum rumoribus, non
 sumus occupati; cùm deniq; Regum apud
 Patres, apud Populum, apud Cives, apud
 Exteros, Existimationi piè consulimus;
 cùm

cùm nihil de iis minùs honorificum, nihil, SERM.
 quod Dignitatem eorum lædat, aut dici- IX.
 mus aut sentimus. ~

QUOD si forte tales sint, quos ex animo colere ac diligere non possumus; si nec pietate erga Deum, nec charitate ac benevolentia erga homines excellant; si vitiis suis, si libidinibus indulgeant, si commissis sibi moderandi ac regendi populi habenis, tanquam imperiti aurigæ, laxiùs utantur; si malos cives honoribus cumulent, divitiis augeant, bonis ita non favcant, ut adversentur sæpiùs, ut damna inferant, ut periculum creent: tum demum ex altero illo, quem diximus, officii fonte haurienda sunt ea Christianæ Mansuetudinis ac Patientiæ documenta, quibus, quasi aspergine aliquâ, omnes æstuantis animi nostri impetus restringui possint atq; sedari. Nam *qui resistit Potestati, Dei Ordinationi resistit; qui autem resistunt, ipsi sibi Damnationem acquirunt.*

SUNT, qui nihil non agunt, ut Apostolici hujusce effati vim minuant atque infringant. Id itaque temerè affirmant,

S. J. R. M. Quod hic edicitur, eos tantum reipub-
 licae rectores spectare, qui demandatum
 sibi à populo munus prorsus explent, *qui
 non sunt timori boni operis, sed mali---
 qui Dei ministri sunt in bonum, & vin-
 dices in iram; in hoc ipsum servien-
 tes*: Qui autem ita in imperio versan-
 tur, ut Officiis suis non respondeant,
 qui fontes haud puniunt, bene merenti-
 bus insensi sunt; iis, præcepti hujusce
 vi, obedientiam non esse præstandam.
 Sed hæc certè a mente Pauli atq; à
 rei veritate multum abhorrent. Nisi
 enim ad malos Principes pertingat Apo-
 stoli præceptum; ipsas illas ἑσας ὀργάς,
 de quibus mentio hic facta est, Eos, sci-
 licet, qui tunc temporis res Romanas
 moderabantur, ambitu suo non inclu-
 det. Fuerit ille, quisquis tunc clavum
 Reipublicæ tenuit, seu Caligula, seu
 Claudius, seu Nero; certè æquis bonis-
 que Principibus annumerari non potest.
 Vel itaq; ad hunc referenda sunt Apo-
 stoli verba; vel id prius dicendum,
 Christianis tunc Romæ degentibus de
 Obsequii jure ea scribi ab Apostolo, quæ
 ad

ad ipsum rerum Romanarum Dominum SERM.
 haudquaquam pertinerent : Quo quid fingi IX.
 possit absurdus? Sin vero pertineant; 
 ita certè pertinent, ut innuant Ei non
 esse omnino parendum. Qui enim Ma-
 gistratibus solummodo iustis probisq; ob-
 temperare nos jubet, iniustis atque im-
 probis ne obtemperemus, satis monet :
 Quo genere moniri quid ad permitcen-
 das res humanas accommodatius? quid
 ab Apostoli instituto, aut à simplicitate
 Evangelicà alienius? Et tamen sunt qui
 hæc, non Hortamenta Obsequii, at Sedi-
 tionis Irritamenta, ab ipso Paulo, clam
 quidem ac tectè, sed datà operâ, volunt
 subministrari.

SENTIUNT ii ipsi qui hæc afferunt,
 quàm lubrico in loco consistant; itaque
 aliò se vertunt. Conjiciunt scilicet, hanc
 Epistolam a Paulo esse exaratum, incun-
 te jam principatum Nerone, cum in Ci-
 ves adhuc minime sæviret, cum Christia-
 nis nondum eadem inferret nondum
 insidias influeret. Perquam arcto sanè
 spatio inclusa est hæc Conjectura : Ut-
 cunque enim imperium jam adeptus

SERM. Nero nihil nisi justum ac lene, nihil nisi
 IX. beneficum præ se ferret; personam tamen
 hanc, quam sibi imposuerat, vix brevi
 tempore sustinuit; intra quod scriptam
 esse hanc Epistolam, dictu quidem nihil
 facilius, sed quæ fidem faciant, prorsus
 incerta sunt. Sint ea autem quàm cer-
 tissima ----- At verò illo ipso tempore,
 cum jam edicto non exularent, capite
 non plecterentur Christiani, multis ta-
 men malis atq; incommodis conflictaban-
 tur, injuriis lacesiti sunt, probris atq;
 contumeliis vexati: Hæc ne evenirent
 Illis, qui Decorum immortalum cultum,
 omnémque Religionem tollere putaban-
 tur, ne mitissimi quidem Imperatores
 fati caverunt; quibus scilicet, uti *Galli-*
oni illi, nihil eorum quicquam curæ erat.
 Atque hæc (si non deteriori) Conditione
 Christianos tum Romæ fuisse, perlecto
 hujus Epistolæ capite octavo, vix est qui
 dubitet. Hoc innuunt, quæ in fine Ca-
 pitis duodecimi occurrunt; *Benedicite*
persequentibus Vos; benedicite, & non
maledicite; & cætera, usque ad Illum
 Versiculum, in quo caput desinit; *Noli*
vinci

vinci à malo, sed vince in bono malum. SERM. IX.

His autem proximè adhæret Præceptum illud ipsum, in quo explicando versamur; ad quod adeò, quæ præcesserant, pertinere, & quasi viam sternere, omnino existimandum est. Sive itaq; rerum Christianarum, pacatissimis etiam Temporibus, atque eâ ipsâ Tempestate quâ hæc scripta sunt, conditionem, sive Apostolicæ orationis cursum atq; cohærentiam spectemus; id utrinq; perspicuum est; *Sublimiores has Potestates*, quibus *non resistendum* esse edixit Paulus, quæcunq; illæ fuerint, tales certè fuisse, à quibus multa tunc temporis paterentur Christiani.

SEd demus id etiam, Romanos Christi fidem profitentes, nihil calamitatis, nihil mali hæcenus perpessos esse: at certè, quod non inciderat, jam tum in propinquo fuit, ac planè instabat. Ea una erat omnium ubicunq; Christianorum fors, periculis semper proximos esse, tanquam in procinctu atq; in acie stare. Id scilicet monuerat ipse ille cui nomen dederant: *Injicient Vobis manus, & per-*

SERM. *sequentur vos, tradentes in Synagogas &*

IX *Custodias, trahentes ad Reges, & Præsides, propter nomen meum.* An id latuit Paulum? an animo forte exciderat, tum cùm de Jure *Regum* ac *Præsidium* in Subditos differeret? De se quidem, Prophetarum monitis obtemperans, & Divino ipse Spiritu afflatus, prædixerat; *Spiritus Sanctus per omnes Civitates mihi protestatur, dicens, quoniam Vincula & Tribulationes me manent.* An, qui in suis tam perspicax erat, in aliorum malis etiam ante occursum cernendis prorsus cæcutivit? An, cui *solicitudo omnium Ecclesiarum* perpetuò instabat, quæ Romanæ Ecclesiæ jam tum immineret tempestas, non attendit, non prospexit, non somniavit? Sin verò præsenferit; credibile est, nullâ ingruentis istius Procellæ ratione habitâ, hæc ad Romanos scripsisse Apostolum? ad alium quasi scopum mente collineasse? eam tantùm tradidisse præcepta, quæ pacatis rebus congruerent, essentq; in annum fortè unum aut alterum valitura? Qui hanc Paulo sententiam affingunt, utcunq; sibi
ipfis

ipsis sapere videantur, Apostoli certè sapientiae haud multum tribuunt; quem, scilicet, existimant, id officii genus, quod maximi esset momenti, quodq; potissimum averfarentur homines, omnino præteruisse, in hoc verò totis viribus incubuisse, ut suaderet discipulis, quæ ponderis vix quidquam in se haberent, quæq; essent ipsi sponte suâ, atq; alacri mente facturi.

E C Q U I D enim suavore opus est, ut *Vestigalis*, ac *Tributi*, *Timoris*, atq; *Honoris* Debita persolvantur Regibus, qui de Nobis, & de Republica optime sunt meriti? ut Magistratibus *non resistatur*, à quibus minimè læsumur? ut *Potestatibus sublimioribus subditi*, &c. velimus, quæ in id tantum præsumunt, ut, quasi in Speculâ positæ, commodis nostris prospiciant melius atq; invigilent?

C U M quidem ad iniquis Principibus premii nos atq; affligi contigerit; cum capita, cum fortunæ periclitentur; cum multa mala perpeffi, plura adhuc impendere videamus; tum sanè Præceptis, Hortationibus, Argumentis opus est,


SERM. quæ animum injuriarum non satis pati-

IX. entem temperent, quibusq; quasi admi-

~ niculis fulti in Officio stare possimus. Hâc itaque in causâ aptè admodum & cum dignitate Pauli versatur oratio. Qui autem id illum egisse putant, ne erga bene merentes simus ingrati, ut optimis principibus sua constet reverentia; nec, quid argumento conveniat, nec quid Apostolum deceat, perspicere videntur.

UNUM hoc, quò se recipiant, habent Perfugium; insitam nempe hominum animis opinionem de observantiâ Ethnicis Magistratibus minimè debitâ, hîc à Paulo acriter atq; animosè, ut oportuit, convelli. Sed cùm hunc Errorem soli amplecterentur Judæi, cùmq; ea Romæ Ecclesia, ad quam scriberet Paulus, ex Ethnicis ferè constaret; patet, huic fundamento omnem Apostolicæ argumentationis vim inniti non posse; adeoque nec tanti esse hanc captiunculam, ut ei discutiendæ ultrâ immoremur: præsertim cùm in eâdem sententiâ, quam Paulo nos tribuimus, Petrum ex omni
parte

parte consentientem, eiq; suffragantem S E R M.
habemus. IX.


SUBDITOS, *Servósque* ne deessent 
officiis, quibus tenerentur adversus Reges ac Dominos, sic hortatur Petrus -----
Subjeñti estote omni humanæ Creaturæ, propter Deum; sive Regi, quasi præcellenti, sive Ducibus, tanquam ab eo missis, ad vindictam malefactorum, laudem verò bonorum----- Servi, subditi estote, cum omni timore, Dominis; non tantum bonis & modestis, sed etiam dyscolis,
Dein, quod ex utrâque parte præceperat, hoc communi quasi Argumento ruetur & commendat: *Hæc est enim gratia, si, propter Dei Conscientiam, sustinet quis Tristitias, patiens injuste. Quæ enim est Gloria, si, peccantes, & colaphizati suffertis? sed si, bene facientes, patienter sustinetis, hæc est Gratia apud Deum.* Postremò, Christi Patientiam, tanquam Exemplar, intueri eos jubet, ad eamq; se totos componere ac conformare. *In hoc enim (ait) vocati estis; quia & Christus passus est pro Nobis, Vobis relinquens Exemplum, ut sequamini Ve-*
stigia

SERM. *stigia ejus : Qui, cùm malediceretur, non*
 IX. *maledicebat ; cùm pateretur, non mina-*
 ~~~~~ *batur ; tradebat autem justè se judicanti.*

Quò pertinent hæc, non opus est ut multis apud Vos agam ; ita enim facilia atq; expedita sunt, ut disputatione vix egeant. Apertè hoc Petrus significat, Subdi nos oportere tam *Regibus*, quàm *Dominis*, non tantum bonis & modestis, sed etiam *dyscolis*, i. e. qui iniquè, asperè, & inhumanè nos tractant ; quibusq; vix esset ut non resisteretur à nobis, nisi intuitu tum mercedis quam pollicetur Deus, tum Exempli quod proposuit Christus, omnes iracundiæ aculeos, omnes animorum tumores, comprimeremus.

SPECTARE hæc qui ad *Servos* tantum aiunt, ad *Subditos* verò pernegant, dupliciter peccant ; cùm & ea discerpant quæ, uti ab Apostolo prolata sunt, aptissimè coherent, & rei ipsius rationem non satis attendant. Petrum, scilicet, existimant, cum exposuerat, primo, Quid Subditi Regibus, dein, & Quid Dominis Servi deberent, ad ea Argumenta protinus dilapsum esse, iisq; inculcandis usq;

ad

ad finem Capitis inhæſiſſe, quæ quidem SERM.  
 omnino ad Servos, haudquaquam ad Sub IX.  
 ditos, in Officio continendos pertinerent.   
 Id certè magis intererat rei & Publicæ  
 & Chriſtianæ, ut Regibus, quàm ut He-  
 ris, piè obediretur. Id itaq; quod præ-  
 cipuum erat, præcipue in animo habuiſſe  
 Apoſtolum, par eſt credi, ſi modò ad id  
 aptari poſſint ejus Verba : quæ quidem  
 ad id aptari non tantum poſſunt, ſed de-  
 bent. Scripſit Petrus *Advenis Diſperſio-*  
*nis*, Judæis nempe a patria procul degen-  
 tibus ; quos ex hâc ipſâ Epistolâ \* con-  
 ſtat à Præſidibus Provinciarum malè ha-  
 bitos eſſe, probris multùm vexatos, ærum-  
 nis miſere oppreſſos. Quid Apoſtoli au-  
 thoritate, aut pietate diſtans, quàm ea  
 illis adhibere conſilia, ea in mandatis  
 dare, quibus freti atq; ſuſſulti tot tan-  
 tâſq; miſerias æquo animo poſſent per-  
 peti ? Hoc itaq; ſtudioſe agit ac vehemen-  
 ter, hoc argumentis quàm maximè ac-  
 commodis ſuadet, præcipuè Chriſti Ex-  
 emplo quaſi ob oculos poſito : quod cer-

\* *Vide cap. i. ver. 6, 7. ii. 1, 12, 13, 14, 15, 16, 17, 18, 19. v. 8, 9.*


SERM. tè ad miseram *Subditorum*, quàm *Ser-*

IX. *vorum*, conditionem propiùs accedit :  
 non enim privati cujuscpiam domini jussu,  
 sed summi Magistratùs nutu, flagris cæsus,  
 ludibrio habitus, colaphis percussus, morti  
 addictus est Christus. *Exemplum* itaq;  
*Subditis* potissimùm utile *reliquit*, ut  
*sequerentur Vestigia ejus*.

ESTO tamen, hæc ad illos solummodo, qui herili imperio suberant, à Petro referri : at certè, si debetur hæc Heris observantia (æquè, imò) multò magis debetur Regibus ; quorum ut inviolata permaneant Jura, multò acriùs enitendum est, quam ut Dominis obsequantur Famuli. Principi enim dum sua constiterit authoritas, facile erit omnem domesticæ disciplinæ vim, aut nutantem sustinere, aut collapsam restituere ; sin verò apex ille Regiæ potestatis ruerit ; conspiciemus illico omnia ea Instituta, quæ intra privatos parietes vigere debent, unà in ruinam labi.

SUMMA rerum huc redit : Petrum in cā esse Sententia, ut Magistratui, utcunq; manus suam malè tuenti, utcunq; injurias



rias nobis & damna inferenti, cedamus SERM.  
 tamen atq; obtemperemus; cùmq; Petrus IX.  
 hâc in re quasi Pauli interpretem egerit,   
 diversum certè ab illo minimè senserit,  
 eandem fuisse & Pauli Sententiam li-  
 quidò constat; adeóq; quæ circa *Potesta-*  
*tes Sublimiores* officii præcepta exposuit,  
 non ad eos tantùm Reges restringi de-  
 bere, qui officio suo prorsus satisfaciunt.

MEMINERINT, qui istiusmodi Interpre-  
 tamentis, ad libitum, imò ad studium  
 atq; gratiam confictis temerè indulgent,  
 meminerint, inquam, quid aliàs ab eo-  
 dem Petro dictum sit; *Quosdam* scilicet  
*instabiles atque indoctos*, quæ in *Paulinis*  
*Epistolis* occurrerent *intellectu difficilia*,  
*ad suam ipsorum perditionem depravare*.  
 Quòd si tam severè illos notaverit, qui  
 etiam *difficilia intellectu* pravè detorque-  
 rent; quid de iis arbitramur dicturum  
 fuisse, qui omni arte, omni studio elabo-  
 rant, ut quæ satis per se facilia sunt atq;  
 explicata, Commentis suis invertant atq;  
 obscurent?

ATQUE hæc hætenus----- Quousq;  
 enim pertingat Officii nostri ratio, (iis  
 haud-


SERM. haudquaquam angustiis, intra quas cam  
 IX. Novatores quidam coarctare satagunt, à  
 Paulo conclusa) fatis videtur expositum.  
 Quærendum dein,

III. QUIBUS Argumentis, ut Magistratui ritè obsequamur, contendat Apostolus.

OBSEQUII erga Principes exhibendi duas affert Rationes: quarum hæc quidem ducitur à sacro illo fonte, unde fluxit Regum Majestas, atq; ipsum jus Imperii; *non est enim Potestas nisi à Deo, quæ autem sunt, à Deo ordinata sunt, &c.* Altera autem pertinet ad Utilitatem, seu privatam cujuscunq; seu omnium communem, cui invigilat, cui consulit, præmiis, pœnisq; æquâ lege distributis, reipublicæ dominus: *Dei enim Minister est tibi in bonum, & vindix in iram ei qui male agit.* Ab utraq; decerpta, utriusq; quasi in unam vim colligit Apostoli illa Conclusio: *Ideo necessitate subditi estote* (vel potius, \* *Idco*

\* Ἀνάγκη οὖν ὑποτάσσεσθαι.

*necesse*


*neceſſe eſt ut ſubjiciamini) non ſolum* SERM.  
*propter Iram, ſed etiam propter Conſci-* IX.  
*entiam; non metu tantum Poenæ ab*   
 hominibus irrogandæ, ſed & Officii ip-  
 ſius, quo conſtrinxit nos Deus, vinculo  
 adducti.

QUOD percontabatur aliquando à  
 Pharifæis Chriſtus de *Baptiſmo Johannis*,  
 id ad Imperii Humani originem poteſt  
 aptè referri; *Unde erat? e cælo, an ex*  
*hominibus?* Sunt, qui illico reſpondeant,  
*ex hominibus;* & multa quidem habent  
 prompta ac propoſita, quibus Senten-  
 tiam hanc tueantur ut rerum naturæ  
 congruentem, & verifiſimillimam. Cæ-  
 tera inter Cauſæ ſuæ præſidia, duo ſunt  
 quibus maximè nitantur; quorum alte-  
 rum quidem ſibi concedi poſtulant, non  
 admodum verecunde; alterum argumen-  
 tis non ſatis firmis ac valentibus, extor-  
 quere contendunt. Quod ſumunt, hu-  
 juſmodi eſt, Fuiſſe tempus aliquod, cùm  
 nullius Dominationi ſubjecti viverent  
 mortales: dein arguunt, Jus Vitæ ac  
 Necis in Multitudine ipſâ reſediſſe primò,  
 id Populum à ſemetiſiſ ad Magiſtratus  
 legitimè

SERM. legitimè transtulisse. Quorum Ego ab

IX. iis neq; illud in hâc disputatione poni  
 ~~~~~ debere, neq; hoc rationibus unquam posse  
 confici, prorsus mihi persuadeo.


HÆC autem, ad alia cùm festinemus,
 nec vacat, neq; multùm attinet excutere ;
 præsertim cùm unâ illâ Pauli voce satis
 argui possint ac refelli ; *Non est enim Po-*
testas nisi à Deo, quæ autem sunt, à
Deo ordinata sunt. Significantius ac cla-
 riùs multò eadem Græcè cfferuntur, &
 γάρ ἔστιν ἰσχύς, εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ ἰσχα-
 ρεῖαι ἅπασαν Θεοῦ παραγόμεναι εἰσίν. Fontem
 hîc, ut diximus, aperit Apostolus, à quo
 manat quæcunq; inter homines licitè ex-
 ercetur Potestas, & γάρ ἔστιν ἰσχύς, εἰ μὴ
 ἀπὸ Θεοῦ. Qui autem tali Potestate sũnt
 præditi, eos ἅπασαν Θεοῦ παραχθῆναι affirmat, id
 est, (ut Ego quidem existimo) non *a Deo*
tantum, sed & *sub Deo* constitui atq; or-
 dinari ; supremi nempe omnium Guber-
 natoris in moderandis hominum Civita-
 tibus sustinere personam, vices explere :
 unde & *Dei Ministri* continuò appellan-
 tur, qui, scilicet, non jure suo imperant,
 non suâ aliquâ Authoritate pollent, sed
 tantùm

tantum commissas sibi à mundi rectore SERM.
 partes tuentur; cui & muneris sui, seu IX.
 bene, seu malè administrati, rationem 
 sunt reddituri.

CUM itaque Potestatem, à Deo derivatam, fortiantur; *Dei* ipsius quoque nomine insigniuntur passim apud Sacros Scriptores: *Dii* enim *dicti* sunt, inquit Christus, quia *ad illos Sermo Dei factus est*; cò quòd Numinis jussu evocati, & populis præfecti, essent divinæ quasi dominationis vicarii---*non est enim Potestas nisi a Deo*; *quæ autem sunt Potestates, sub Deo ordinatæ sunt*; sub beato, scilicet, illo & solo Potente, Rege Regum, & Domino Dominantium, qui solus habet Immortalitatem, ut alibi idem Paulus loquitur: cujus verba, cum illustrandæ huic de Regum potestate à Deo arcessendâ doctrinæ faciant, operæ pretium erit hìc paucis expendere.

DEUM solum Potentem prædicat Apostolus, eadem planè ratione, ac quâ solum Immortalem: ad Eundem quippe, & Potentiæ illius, quâ hominibus præsunt Reges, & Immortalitatis, quâ Homines besti-

SERM. is antecellunt, origo referenda est. Po-

IX. tentes quidem sunt, in suâ quisque di-
 tione, Principes; Immortales sunt Ani-
 mi humani: at non suapte naturâ ac vi,
 non facultate aliquâ, aut à Populo, aut à
 Parentibus traductâ, sed Dei unius volun-
 tate ac nutu, et illi sunt Potentes, & hi
 Immortales. Imperii jus omne, omnem
 Immortalitatis vim unus in se continet
 Deus; quicquid horum ad res creatas
 pertinet, id ab illo universum emanat.
 Regibus constituendis Populus nonnun-
 quam, Liberis ferendis Parentes semper
 interveniunt: à Populo tamen haud ma-
 gis oriri possunt summa Majestatis Jura,
 quàm à Parentibus filiorum Animæ non
 interitura: hæc hujusmodi sunt, quæ so-
 lus, à se orta, pro lubitu suo impertit
 Deus; idem, & Potestatis humanæ fons
 & Animorum immortalium author atque
 fator unicus.

HANC Apostoli verbis inesse senten-
 tiam, perquam probabile est; hanc adeò
 respexisse videntur primævæ Ecclesiæ Scri-
 ptores. *Cujus jussu Homines nascuntur,*
hujus jussu & Reges constituuntur,
 inquit

inquit *Irenæi* interpres *. Idemque planè S E R M.
 sentit, *Irenæi* fortè vestigiis insilens, *Ter* IX.
tullianus §. *Inde, inquit, est Imperator,*
unde et Homo, antequam Imperator ;
inde Potestas illi, unde & Spiritus.

POTESTAS hæc quidem, accedente hominum consensu, Principibus non raro defertur ; hæc, pro hominum arbitrio, iis qui rempublicam gerunt, non uno more ac modo, dispertitur ; hæc in homines, ab hominibus exercetur ; hæc denique promovendis hominum Commotis atque Felicitatibus unicè destinatur. Potestatem itaque hanc adepti Principes, non incongruè a Petro ἀρχιερέων κλίσεις nuncupantur. Sin verò, aut unde ducta ad Ipsos pervenerit Authoritas, aut Cuius in fungendo munere vices obeant, & Cui demum reddenda sit defuncti ratio, cogitemus nobiscum ; Eos, secundum Paulum, esse reverè Θεὸς διατάξας, ipsam ipsius *Dei ordinationem*, fateamur necesse est.

* *Iren.* lib 5 cap 24. § *Tertul* Apol cap 30.

SERM. HIS radicibus subnixa firmiter se tu-
 IX. entur Magistratum Jura, faciliè exur-
 gunt Subditorum Officia. Cùm enim
 summi Numinis *Ministri* sint Principes,
 cùm ab Illo quasi jure Legationis missi
 ad nos venerint, par est ut Eos, Dei ip-
 sius metu ac reverentia adducti, omni
 qua possumus observantia atque honore
 prosequamur. Eo ipso itaque in loco, ubi
 Reges Ducèsq̃ue ἀνθρῳπίνας κίλεις vocat,
propter Deum tamen colendos esse Pe-
 trus affirmat. Si autem *propter Deum*
 colendi sunt; quicquid in eos asperè aut
 contumeliosè dictum, quicquid obstinato
 iis renitendi studio factum est, id omne
 in Deum recidit, Regiæ Potestatis Au-
 thorem atque Vindicem. *Qui enim re-*
sistit Potestati, Dei Ordinationi resistit;
qui autem resistunt, ipsi sibi damnationem
acquirunt.

“ I M O ita est, inquit, Populi qui
 “ causam agunt, si modò Principes Im-
 “ perii sui à Deo instituti limites non
 “ transiliant, si intra jus fásq̃ue se contine-
 “ ant: sin ultra pergant, Dei certè vo-
 “ luntati repugnant, Dei autoritate sunt
 “ protinus

- “ protinus destituti. Quisquis itaq; iis, SERM.
 “ injusta molientibus, restiterit, divinæ " IX.
 “ Voluntati repugnâsse, *Ordinationi re-*
 “ *stitisse*, minimè censendus est.

VERA si hæc sunt, quò tendant illa Apostoli, primis duobus versiculis comprehensâ, non video. Quid refert enim à Paulo nos moneri, ut *Potestatibus sublimioribus* ea de causa obtemperemus, quòd à Deo ortæ, atque sub Deo constitutæ sint; si nihil unquam obsequii suo jure vendicent, nisi cùm in omni administrandæ reipublicæ ratione Civibus pro sint, æquirati studeant, justitiam colant? Istiusmodi scilicet Gubernatoribus, sive à cœlo, sive à terra ortum trahant; sive Dei, sive Populi solummodo personam sustineant; quis sanæ mentis est, parere qui recusaverit? Ut autem iniquis Magistratibus obediatur, ut rempublicam etiam malè gerentibus, Dei tamen auctoritate munitis, Dei ipsius gratiâ, suis constet honos; hoc summo studio elaborandum est, hæc digna planè est Apostoli potrocinio causa: Huc itaq; ipsius spectat oratio---- *Omnis Anima Potestatibus sub-*

SERM.

IX.

limioribus subdita sit ; non est ENIM Potestas nisi à Deo ; quæ autem sunt Potestates, sub Deo ordinatæ sunt. Huc etiam quæ sequuntur, omnino pertinent ; *Qui ITAQUE resistit Potestati, Dei Ordinationi resistit, &c.* ὅτε δ' ἀντιτασσόμενος τῇ ἑξουσίᾳ, &c. *ITA UT qui resistit Potestati, &c.* cui nempe nos [ὑποτάσσεται] *subdi* voluit ipso orationis exordio Apostolus. Respondent extrema primis, atque omnia, sibi invicem apta atque connexa, eodem recidunt ; ne scilicet non *subditi simus*, ne *resistamus* iis, qui nobis legitime præsunt Quorum verò hæc tam multiplex, tam gravis, tam vehemens hortatio ; si eos tantum habuerit in animo Apostolus Civitatum Rectores, qui communi Civium saluti non deessent, quibuscque non solum sine pacis publicæ dispendio, sed et sine summo dedecore atque infamiâ, resisti non posset ? Iis certe, qui nihil nisi justum imperant, nihil nisi quod expediat, æquum est ut dicto audientes nos omni ex parte præbeamus, æquum est ut id ipsum quod imperant, promptè atque alacriter excquamur.

exequamur. Hos itaque si mente designasset, Hoc etiam apertè edixisset Apostolus: Et tamen, quæ monet, eò tantum pertinent, Magistratibus ut *subditi simus*, ut non *resistamus*. Quæ quidem Officii nostri pars minima est, nec momenti quidquam in se habet, si ad bonos Principes referatur; sin malos spectet, arduum sanè hoc est, gravissimùmque præceptionis genus, in quo ad summum perducta consistit Obedientiæ Civilis ratio. Hoc itaque magno animo aggressus, uberimè, prout decuit, atque ardentissimè pertractavit Apostolus. Plura à me eandem in rem afferri possent, si non hic Locus aliâ occasione jam antea occupatus esset, multisque expositus; aut non esset etiam, antè quàm perire, jam iterum attingendus. Hoc itaque quatenus res postulat, perfectum ratione, conclusumque sit; Pauli Præcepta in eos etiam Principes cadere, qui Authoritatem legitimam illegitimè exercent; quique à Deo constituti, ad Dei tamen voluntatem se neutiquàm accommodant.

SERM.

IX.



SERM.

IX.



POTESTATEM Imperatoriam qui non nisi recta imperantibus concedunt, duas res multum diversas permiscunt, *Jus*, atq; *Authoritatem*; quid intersit inter ea quæ à Principibus legitimè, atque ea quæ pro imperio fiant, non vident. Ut Principes jure quidquam agant, quod *Justitiæ* repugnat, fieri nequit: ut tamen in iis ipsis, quæ injustè agunt, eorum vigeat *Authoritas*, nihil vetat. *Authoritate* enim pollent Principes, non solùm cùm, quæ juri omnino sint consentanea, præcipiant; sed cùm ea aut jubeant, aut prohibeant, quæ, sive æqua, sive iniqua sint, suam tamen vim quandam atque robur habent; ita ut Civibus, quibus hæc præcepta sunt, aut parendi, aut certè non repugnandi necessitatem imponant. Harum enim vim vocum diligenter perpendenti patebit, *Jus* ad *Actiones*, *Authoritatem* ad *Personas* pertinere. *Jus* omne ad *Legem* aliquam, recti praviq; normam, refertur; *Authoritas*, necessitudinem nexumque illum, quo Magistratibus Cives conjuncti sunt, unicè respicit. Atque hæc quidem ita ab invicem distrahi, non cogita-

cogitatione tantum, sed & re ipsa, possunt, **S E R M.**
 & solent; ut quædam sibi Magistratus **IX.**
 suo Jure vendicet, quæ tamen, ut per-
 solvantur à Subditis, Authoritate sua non
 efficiat; alia pro Authoritate præscribat,
 nullo tamen Jure, cum, quæ imperat,
 privatorum Juri aperte derogent. Ubi
 quidem tuendo atq; conservando Juri
 Principum adhibetur Authoritas, animos
 hominum arctissimè devinctos tenet: est
 tamen ubi Authoritas, à Jure divulsa,
 ipsa per se valet.

S U B T I L I U S hæc fortasse disputan-
 tur; sed, Exemplo in hanc rem adducto,
 fient dilucidiora. Qui Litibus dirimen-
 dis præficiuntur Judices, id solum nego-
 tii sibi commissum habent, ut in Causis
 Forensibus, quæ Legi sunt congrua, de-
 cernant. Si quis tamen Judex, quod à
 recto abhorret, perperam decreverit; Ini-
 quam sanè protulit Sententiam, haudqua-
 quam tamen Irritam: Muneris sibi de-
 scripti fines excessit: at suum interim
 Munus exercuit. Lati quidem præter jus
 fædæque Judicii, id ipsum si spectes, nulla
 prorsus est vis; firmum tamen ratumque
 præstabit

SERM. præstabit Judicis Authoritas. Rescindi

IX. fortasse poterit ab Illo, quisquis est, ad quem jus recognoscendi pertinet; interea tamen temporis standum est Sententiæ, nullo licet jure subnixæ. Quod si eam istiusmodi Judex pronunciaverit, à quo (in minoribus licet Causis occupato) non datur provocatio; utcunque Legibus adversetur Sententia, ipso tamen Legum instituto in perpetuum valebit. Atque hæc, si ad sopiendas privatorum Controversias utiliter sunt excogitata atque provisæ, tuendæ certè Regum Dignitati Pacique publicæ conservandæ multo utilius ac rectius possunt adhiberi. Quid enim? Rata erunt, quæ inferioris sublellii Judices, non citra juris violationem, decernunt? Si quid Is autem, qui in imperii apice est, minus juste egerit, fas erit Subditis se illi opponere, atque vim vi, si eò res vocat, pellere? Eorum Sententiæ contraire non licebit, qui Potestatem suam summo Magistratui acceptam rescunt? Ipsi interim impunè contraibitur, cujus à summo Numine omnis pendet Authoritas.

DUARUM Rationum, quibus præ-
 ceptum suum de Obsequio erga Principes
 præstando munit Apostolus, unam qui-
 dem, à derivatâ cœlitus Regum Maje-
 state sumptam, explicuimus; ad alteram
 nunc, à Civium utilitate, seu privatâ cu-
 juscunque seu omnium communi ductam
 aggredimur. *Qui autem resistunt, ipsi
 sibi damnationem acquirunt. Nam Prin-
 cipes non sunt timori boni operis, sed mali.
 Vis autem non timere Potestatem? Bo-
 num fac, & habebis laudem ex illâ: Dei
 enim Minister est tibi in bonum. Si au-
 tem malum feceris, time; non enim sine
 causâ Gladium portat: Dei enim Mini-
 ster est, vindex in iram, ei qui malè agit.*
 Quæ prima hîc occurrunt Pauli verba,
 id tantùm indicare videntur, Romanos,
 si Principibus, iisque qui in Magistratu
 essent, piè obtemperarent, suæ quemque
 Saluti, suis Commodis, optimè consul-
 turos. Id ubi strîctim paucisque attigerat,
 ad alia, quæ, spatiis amplioribus, effusa,
 Regum instituendorum finem, & com-
 mune reipublicæ bonum spectarent, sen-
 sim delabitur Apostolus; cæque & copiosâ
 & ardenti oratione exponit. QUI

SERM.

IX.



SERM. QUI *resistunt* (inquit) *ipsi sibi Damnationem*

IX. *acquirunt.* Οἱ ἀνθεσκηότις ἐαυτοῖς
 ~~~~~ κέῖμα λήφοντα, Qui restiterint, sibi ipsis  
 perniciem accersent, commissi facinoris  
 pœnas luent. Κέῖματος nomine, non  
 æternæ tantum pœnæ significantur, à Deo  
 aliquando exigendæ; sed & illa etiam  
 Supplicia, quibus in hac vita coercentur  
 improbi. Eo sensu sacris Scriptoribus  
 usitata frequentius & trita vox, \* ut hîc  
 loci etiam accipiatur, suadet certè Apo-  
 stolici, & Argumenti, & Orationis nex-  
 us--- *Qui resistunt, ipsi sibi Damnatio-*  
*nem acquirunt: NAM Principes non sunt*  
*timori boni operis, sed mali, &c.* De-  
 nunciati κέῖματος [ Judicii ] Causam  
 † subjungit Apostolus, eâque adductâ,  
 quod affirmatè primùm dixerat, fulcit  
 dein atque roborat. Ad Pœnas autem in  
 hoc sæculo infligendas causa allata per-  
 tinet; ad easdem itaque & Κέῖμα illud,

\* Vide *Luc.* xxiii. 40. xxiv. 20. 1 *Cor.* xi. 29, 34.  
 1 *Pet.* iv. 17. *Apoc.* xviii. 20.

† Intra *sex* primos hujusce Capitis Versiculos pârtilcula  
 illa, γὰρ, *septies* occurrit: Ubiunque autem legatur, ad ea,  
 quæ proxime præcesserant, verba nusquam non refertur  
 debet.



quod antè intentatum est, pertinuit; non SERM.  
 tamen ita ut nulla interim habeatur ra- IX.  
 tio pœnarum illarum quæ & mortuos ~~~~~  
 manent, quibûsque ea, quæ in maleficos,  
 ac sceleratos nunc constituuntur suppli-  
 cia, quasi futurorum Auguria, omnino  
 præcurrunt. Christo enim & Apostolis  
 nihil usitatius, quàm, propositis hujus vi-  
 tæ malis, quæ a Deo immissa, sustinent  
 Peccatores, Cruciatuum illorum, qui ad  
 æternitatem pertinent, speciem quandam  
 adumbrare; &, cum præsentia tantùm  
 verbo tenus exprimant, futura tamen  
 mente complecti, atque ad ea expectanda,  
 sive audientium, sive legentium animos  
 erigere velle atque adhortari. Notiora  
 sunt hæc, quàm ut probatu indigeant,  
 quàm ut Exemplis confirmanda sint. Quod  
 itaque jam diximus, in eo perstemus; Apo-  
 stolum, cùm summi Magistratûs oppug-  
 natoribus *Κεῖμα*, sive *Judicium* denuntiet,  
*αἰωνίῳ κρίματι*, Judicii illius quod altero  
 sæculo exercebit Deus, non esse im-  
 memorem; & tamen ea, quæ jam nunc  
 instant facinorosis, supplicia expressiùs  
 minitari. Hoc planè more mihi & fa-  
 cillimè,


SERM. cillimè, & verissimè explicari posse videntur Pauli verba: [ *Qui resistunt, ipsi sibi Damnationem acquirunt* ; N A M *Principes non sunt timori boni operis, sed mali, &c* ] Quæ qui referunt ad illa quæ longiùs præcesserant [ *Non est enim Potestas, nisi à Deo, &c.* ] perversissimè agunt: cohærentia enim, atque inter se nexa, temerè divellunt; aliena autem, & multùm disjuncta, nullo jure copulant: Eâ scilicet de causâ, Ut, quæ duo Apostolus fatis distinxit Argumenta, in unum coalescant; atque ita alterum alterius vim frangat ac debilitet: Ut, inquam, Pauli Doctrina de Dco Potestatis humanæ fonte atque authore, Appendiculâ quâdam perperam aucta, iis tantùm Regibus conveniat, qui officio suo sanctè funguntur, *& non sunt timori boni operis, sed mali*: quod (ut à me sæpe dictum, sæpius dicendum est) ab omni probabilitatis specie quàm longissimè abhorret.

A T Q U E hoc esse illud *Κεῖμενος* genus quo Romanis metum incutere vult Apostolus, hanc verbo subjectam esse notionem, eò mihi fortius persuadeo, quòd, quæ sequun-

sequuntur omnia, finitima huic sint atque **SERM.**  
 consentanea : de Jure enim Gladii prorsus agunt, de Præmiis ac Suppliciis, quibus à Magistratu Cives aut ad Virtutem allici solent, aut à vitiis absterri. Orta autem illa omnia cum sint ex eo quod jam ante dixerat Apostolus [*Qui resistunt, ipsi sibi Damnationem acquirunt.*] ad id etiam, si non omni ex parte, quadantenus certè debent referri. IX.

Hoc itaque posito, argumentum, quod inde ducit, & quo, quod unicuique in hac re seorsum utile sit, docet Apostolus, istiusmodi est ----- Magistratibus non esse ullà in re obsistendum ; ne, dum iis negotium faceamus, nobismetipsis perniciem merito moliamur. Cum enim à Deo Regibus jus gladii sit commissum, quo maleficia cujusque generis vindicent, certissimum est, eo illos acerrimè ufuros adversus perduelles, pacisque publicæ eversores : quicquid culpæ, quicquid facinoris, lenitate ac misericordiâ aliquando ducti prætereant, hoc tamen audaciæ, quo eorum labefactatur Authoritas, impunitum inultumque non dimittent. Christianis,

SERM. stianis, Religionis causâ, satîs ex se adver-

IX.  santur Principes à Christi fide alieni: si  
verò, qui hac ex parte Principibus odio  
sunt, rerum etiam novandarum studio  
teneantur, atque ad Seditionem propen-  
deant; imò, si Religionis ipsius obtentu  
Rempublicam perturbent, leges violent;  
quo non Exitio digni videbuntur? qui-  
bus non Suppliciis coercendi? Ex altera  
autem parte, nihil est quod tam deliniat  
Principes, Christiano nomini infensos,  
tantùmque ad mansuetudinem ac bene-  
volentiam traducat, ac si ij, qui è Christi  
grege sunt, modestè atque summissè se  
gerant, & Magistratibus in omni re se-  
cundùm Deum pareant. Quæ Christia-  
norum cervicibus semper impendent pe-  
ricula, si quâ forte ratione vitari possint,  
hâc certè declinanda sunt viâ. Non  
sæpe enim malis etiam a Regibus malè  
tractari contigit istiusmodi Cives, qui Re-  
ligione, quâ imbuti sunt eorum animi,  
quæcunque illa sit, privatò gaudent;  
nihil interim turbarum excitant, nihil  
magistratui molestiæ creant; sed, dum  
pietati student, unâ etiam pacem colunt.

Ita,

Ita, inquam, plerumque se res habet— **SERMO**  
 Unde Petri illa Vox, eâ ipsâ in Epistolâ, **IX.**  
 ubi Christianos tanquam mala multa jam  
 perpeſſos, plura etiam paſſuros alloquitur ;  
*Qui eſt qui vobis noceat, ſi boni æmula-*  
*tores fueritis ?*

Hactenus Pauli argumentum, ab Utilitate ductum, quatenus ſeparatim ad ſingulos ſpectat, perpendimus : ab ea nunc parte conſiderandum eſt, qua ad Univerſos pertineat, ac derivata à Magiſtratu ad humani generis Societatem Commoda reſpiciat. In hac enim cogitatione præcipuè defixa erat Apoſtoli mens, cùm *Principes* diceret *Timori eſſe in bonum,* ac *Vindices in iram eis qui malè agunt.*

Quam ob cauſam iſtituerentur Reges ; quæ Regni ipſius Neceſſitas ſit, quanta Utilitas ; quo Officii genere, quàmque latè ad Omnes Vitæ humanæ uſus patenti, perſungantur Principes ; his, atque aliis in eandem rem, verbis à Paulo declaratum eſt. Ii ſcilicet Pacis atque Incolumitatis publicæ conſervatores ſunt ; Ii Legum communium, quarum deſcriptione omnis omnium ſalvæ continetur, Latores pri-

SERM. mùm, dein & Custodes. Pœnas à quoque

IX. Civium pro merito exigendi, Præmia, quæ

~~~~~  
cuique conveniunt, tribuendi jus iis concessum est: atque hoc ferè ita uruntur, ut nefariorum scelera cohibeant, audaciam retundant; bonos autem beneficiis ad virtutem, veràmque laudem accendant. Muneris itaque tam fructuosi nobis, Ministri cùm sint, æquum est, ut Gratiam iis quantam possumus maximam referamus; ut eos summè colamus atque amemus, non protervè iis refragemur, non improbè resistamus, quorum laboribus ac pervigiiliis effectum est, ut tot tantisque vitæ commoditatibus placidè perfruamur. NAM *Principes non sunt timori boni operis, sed mali, &c. Neesse* ITAQUE est ut *subjiciamini, &c.*

INSTANT iterum Potestatis Regiæ Oppugnatores, ac fidenter affirmant. “E-
“ numeratis, quæ ex reipublicæ admini-
“ stratione exurgunt, atque ad universos
“ Cives permanent, Utilitatibus, non id
“ Paulo propositum esse, ut inde Obedi-
“ entiam quibuscunque Potestatibus subli-
“ mioribus deberi contendat; sed iis tan-
“ rùm,

“tùm, qui descriptas muneris sui partes **S E R M.**

“tuentur, & ad expressam justì imperiì **IX.**

“effigiem se toros componunt.” Inane 

hoc esse assentantium populi libidinibus

Commentum, atque à Pauli mente alie-

nissimum, jam antè à me multis, ut opi-

nor, demonstratum est. Id unum nunc

addo---- Aut ab ipso Regum, seu bene,

seu malè rempublicam gerentium Officio,

atque à communi hominum Utilitate, cui

Magistratûs jura inserviunt, hìc duci ar-

gumentum; aut nusquam ab Apostolo,

rotâ illâ Oratione, quâ de Officiis Civium

erga Principes disquiritur, hunc locum

tractari: quem tamen, amplissimus cùm

sit, atque ad stabiliendum imperiì jus va-

leat plurimum, prorsus ab eo negligi, ac

consultò præteriri non est credendum.

Omnia excutit Paulus, sollicitè omnia

vestigat atque explorat, quæ ad firmandam

Principum Authoritatem adjumenti ali-

quid suppeditent. Multùm autem ad id

confert, ut intelligant Cives, quæ bona

is etiam non boni Principes importent,


quantùmque Rectoribus, officii quod sui

est non satis exquentibus, debeat res-

SERM. publica. Hæccine itaque oblivisci potuit


IX. Paulus? an causæ suæ parum favere arbitrat^{us} est? Hæccine Gamalielis ille Discipulus, Gentiumque Doctor non vidit, qui cætera omnia acutissimè perspexit, copiosè discieruit? Si autem animadvertit; integrum atque intactum ab eo hunc locum relinqui, quis unquam existimaverit? Et tamen hæc ab illis sentiri necesse est, qui à Paulo præcepta optimis tantum Regibus convenire affirmant.

“ At, inquiunt, non in Præceptis so-
 “ lum tradendis versatur, Ratione etiam
 “ pugnat Apostolus. *Principibus ne re-*
 “ *sistatur*, monet: Causam deinde ad-
 “ jicit; N A M *timori non sunt boni*
 “ *operis, sed mali*. Congruum itaque est
 “ ut Præcepti vim Ratione hâc, quasi
 “ Regulâ ad id adducta metiamur. Hoc
 “ si fiat, ad bene imperantes necesse est
 “ quod præcipitur contrahi; cùm ad eos
 “ tantum, quæ offertur Ratio pertingat.”
 Argutè hæc quidem, haudquaquam tamen
 verè; prout cuivis patebit, non illo so-
 lùm,

lùm, quæ in hanc rem antè à me dicta SERM.
sunt, consideranti, sed ea etiam, quæ de IX.
Potestate Ecclesiastica idem alibi sanxerit 
Scriptor, cum his conferenti : paria enim
sunt ac planè gemina. *Obedite Præpo-*
sitis vestris, ait idem Paulus, & *subjacete*
eis ; ipsi enim pervigilant, quasi rationem
pro animabus vestris reddituri. Cur pa-
rendum sit præfectis Ecclesiæ Christi Gu-
bernatoribus, Causam affert : qua tamen
allata, hoc minimè voluit, ut iis solum-
modo *obediamus*, ac *subjaceamus Præ-*
positis, qui demandato sibi negotio *vigi-*
lanter & strenuè incumbunt : Nam &
illis etiam proculdubio obtemperandum
est, qui negligentius & vitam suam insti-
tuunt, & munus exercent ; imò, qui o-
peri suo multùm indormiunt. Utcunque
enim ab iis malè vivatur, utcunque res
Ecclesiæ haud rectè administrent ; legiti-
mè tamen cùm præ sint, siquid aliquando
præcipiant, id vim suam habet. De *Scri-*
bis itaque ac *Phariseis*, hæc Christus do-
cuit : *Super Cathedram Moïsis*, inquit, *se-*
dent. Omnia ergo quæcunque dixerint
vobis, servate & facite : secundùm opera

SERM. *verò illorum nolite facere ; dicunt enim*

IX. *& non faciunt.* His Legis interpretandæ
 ~~~~~  
 jus datum est : his itaque jus dicentibus, aus-  
 cultari atque obediri convenit, utcunque  
 dictis facta non respondeant : horum e-  
 nim licet vita morésque merito displice-  
 ant, non ideo tamen súsq; déque ha-  
 benda est authoritas. Pauli itaque argu-  
 mentum, quod Ecclesiæ rectores spectat,  
 sic & fusiùs & rectiùs poterit explicari.  
*Obedite præpositis vestris, &c. Ipsi enim*  
*pervigilant &c.* Ipsorum enim est, Christi  
 Gregem curare ac regere ; hæc iis à Deo  
 tradita est Provincia ; quam si parum pro  
 dignitate sustinent atque ornant, jure ta-  
 men suo protinus non excidunt : Mune-  
 ris enim ipsius, malè licet administrati,  
 ratione, multum Observantiæ atque Ho-  
 noris sibi vendicant. Clariùs hæc ac di-  
 stinctiùs idem aliàs enuntiat Apostolus  
 ---*Rogamus vos, Fratres, ut noveritis*  
*eos [vel potiùs, ut eos vereamini] qui*  
*laborant inter vos, & præsent vobis in*  
*domino, & monent vos : & habeatis illos*  
*abundantiùs in charitate, propter Opus*  
*ipsarum :* Καὶ ἡμεῖς αὐτοὺς ὡς ἐν κυρίῳ,  
 ἐν

ὡς ἀγάπη, διὰ τὸ ἔργον αὐτῶν. Si ἔργον, hic, SERM.  
IX.  
ut alibi apud Novi Testamenti Scriptores \*, *Officium* significat; ea planè est   
Apostoli sententia--- Ecclesiæ *Præsules*  
(non tantùm ob beneficia in nos *labore*  
suo, ac *monitis* collata, sed &) *Officii* ip-  
sius, quod exercent, causâ, apprimè no-  
bis charos esse debere, summòque semper  
pretio æstimandos. Quòd si ἔργον *Opus*  
aut *Laborem* simpliciter denotet, id sal-  
tem Pauli verba præ se ferunt; Esse ali-  
quem, qui Præsulibus Ecclesiæ, utcunque  
minimè *laborantibus*, debeatur, *Amo-  
rem, cultumque*: cùm, qui operi instant  
sedulò, ὡς ἐκ περισσῆς, *impensius multo*  
colendi sint ac diligendi. Sed omnium  
appositissima ad id quod volumus est ea  
ejusdem Pauli ad Timotheum scribentis  
hortatio, ut *Qui bene præsunt* [οἱ καλῶς  
ὑποτάσσοντες] *Presbyteri, duplici honore dig-  
ni videantur*. Est itaque & suus iis, qui  
malè præsunt (eo ipso quòd præsunt)

\* 1 Tim. iii. 2. Ἐὰν τις ἐπισκοπῆς ὀρέγεται, καλῶς  
ἔργου ἐπιθυμῇ, *præclarum Officium desiderat. Vid. 1<sup>a</sup>  
Act. xiii. 2. xiv. 26. Eph. iv. 12. Phil. i. 22. Eph. ii.  
30. 2 Tim. ii. 12. iv. 5.*

§ERM. honos exhibendus; cum quidem ad *καλῶς*  
 IX. *δεξιότηας* duplo major pertineat.

~~~~~ ATQUE hæc omnia, quæ Obsequii erga Hierarchas præstandi modum tradunt, ad describendam etiam Civilis Obedientiæ rationem jure optimo possunt accommodari. Quod si fiat, apparebit statim, nihil esse illo Interpretum quorundam Comento ineptius atque insulsius, quo id Paulum agere pertendunt, ut Præcepti sui vim omnem, adhibita quadam Ratione, extenuet atque enervet; & cùm alta voce jam edixerat, *Sublimioribus Potestatibus* non esse ullatenus *resistendum*, dein in aures Romanorum hanc quasi insusurraſſe distinctiunculam --- “ si modò  
 “ tales essent Principes, qui Justitiam
 “ sanctè colerent, & Civium Felicitati
 “ probè consulerept.” Capitalis Oratio i quæ, haud scio an Sacrarum Literarum, an Principum Authoritati plus detrahat; an Christi Ecclesiæ, an Reipublicæ magis noceat. De utraque certè ii pessimè merentur, qui talibus Interpretamentis in re tanti ponderis indulgent; & ut Civium animos pravis Opinionibus inficiant, ipsos

fos divinæ Veritatis Fontes audacter contaminant. SERM.
IX.

SED de his satis--- Ut interim, quam Paulo tribuimus, sententiam plenius explicemus, id breviter restat quærendum: Qua ratione Civium Communitati sit utile, ut iniquis etiam pravisque Magistratibus non repugnetur. Hoc autem ex eo fit, quòd à malorum etiam Principum Dominatu plura multò ad Cives Commoda, quàm Damna plerumque perveniant. Illa itaque relinquere atque abjicere, ut hæc subterfugere possimus; vix est eorum qui publicæ utilitati consultum volunt. Non recta semper, non legitima imperant populo, legitimè qui præsumt: Bona aliquando subditorum invadunt, jus violant. Sed perferendæ sunt hæc à privatis injuriæ, ne minori incommodo mederi qui student, in majus incurrant; plusque noceant reipublicæ, quam sibi metipsis prosint. Imò verò si tale quidpiam à principe fieri contigerit, unde detrimenti multum, non Civis unus aut alter, sed ipsa Civitas accipiat; ut huic malo occurratur, ut hoc damnum resarciatur, non protinus

SERM. protinus ad extrema confugiendum est,

IX. non ferro certandum. Morbo enim ipso
 ~~~~~ gravius multò atque exitiosius est hoc Remedii genus. Magis expedit reipublicæ, ut Tyranni, crudelissimi licet, imperio subiecti sint Cives, quàm ut cervicibus suis jugum excutiant prorsus, quàm ut Nemini omninò pareant, quàm ut in vi armisque spes omnes suas ponant. Nihil enim illo rerum humanarum statu tetrius fingi potest, aut miserius: in quo excussæ Rectoris manibus habenæ cum sint, Populo liberum est, eò quò velit cunque pæcipitem ferri; &, quicquid suaferit libido, id omne, sublatâ Legum reverentiâ, Magistratuum autoritate conculcatâ, impunè exequi. Pertinet itaque ad Utilitatem communem, ut malis Regibus non resistatur à Populo; ne, commotâ Seditione, gravius aliquod reipublicæ vulnus inferatur, quàm id ipsum quod à manu Regiâ immissum priùs pertulerat.

IV. HÆC ferè, atque his è locis deprompta sunt Rationum momenta, quibus ad Obedientiam Romanos impellit  
 atque


atque urget Apostolus : Quæ quidem tanti, SERM.  
ponderis sunt, eâ vi pollent, ut non uni IX.  
alicui aut hominum Ordini, aut Genti,  
aut Ætati aptentur ; sed Omnibus, quo-  
cunque loco aut tempore, seu vixerint,  
seu victuri sint, Christianis conveniant.  
Nequis enim, qui aliis Legibus aliquando  
uteretur, aliis Magistratibus subesset ; ne-  
quis, inter Cives qui emineret paulò, qui  
aut Dignitate, aut Potentiâ, aut rerum  
Copia excelleret, parendi necessitate se  
non adeò, ac cæteros constrictum puta-  
ret ; sententiam suam verbis ita expressis  
clarisque aperuit Paulus, ut nulli omnino  
subditorum, ea ex parte quâ subditus sit,  
excusandi Officii sui locum relinquat.  
O M N I S, inquit, A N I M A *Potesta-*  
*tibus sublimioribus subdita sit.* Quisquis  
is est, qui legitimæ alterius potestati sub-  
jectus vivit ; quacunque sorte & conditi-  
one fuerit, in quocunque honoris loco  
positus, ad quemcunque imperii gradum  
(qui tamen summo subsit) evectus ; no-  
verit se Præcepti hujusce comprehensione  
includi, hujus Formulæ vi, pari ac cæ-  
teros jure, prorsus teneri.

SERM. AT verò (inquiet aliquis) tam latè patet, ita quaquaversum se diffundit Præcepti hujusce vis, ut nullis usquam circumscripta sit finibus? nullus, utcunque res humanæ ceciderint, parendi statuatur modus? Una hæc est inter omnes officiorum Formulas, à qua ne transversum quidem unguem liceat discedere? Quid si rempublicam, cui conservandæ destinantur Principes, pro libidine sua ipsi lace-  
 ~~~~~
 rent ac pessundent? Quid si Jura omnia, humana atque divina, pervertant; si in Civium capita ac Fortunas immaniter sæviant; si id moliantur, ut Patriam alienæ dominationi nefario scelere subjiciant? annon Populo licebit his conatibus obviam ire? hoc amentiae refrænare? hanc à se perniciem pestemque depellere? Sunt sanè qui licere hoc contendunt, Viri graves & boni; quique in tuendis Regum Juribus, in reprimenda Populi Licentia multam ipsi operam atque utilem posuere. Rectène, an secus fecerint, penes alios sit Judicium. Me quod attinet, ne eadem hìc loci inculcem, multa sunt quæ nunc dicentem impediunt; plura etiam, quæ si apud Populum

pulum habenda esset Concio, impedi-
rent. SERM.
IX.

CONVENIT certè, Verbi divini Interpretes, Ratiocinationes suas omnes ad Scripturæ normam exigere. Sacris autem Scriptoribus solenne est, ipsa quidem Officiorum Præcepta diligenter tradere, acriter urgere; non itidem Exceptionibus eorundem vim frangere, imminuere auctoritatem. In hoc ipso quo versamur argumento, multa nobis Sacræ Literæ suggerunt, de Imperii humani Origine ad Deum referenda, de Regum Potestate non temeranda; multa habent, quæ Principes Populo magis suspiciendos, populum Principi reddant parentiorem. Quando autem, quibusque de causis Magistratuum imperia detrectare, nosmetipsos in libertatem vindicare liceat, ne verbulo quidem indicant--- nisi cùm aliquid ab hominibus fortè imperatum fuerit, latis à Deo legibus contrarium: Id ubi acciderit, quid agendum sit, Petri vox illa declarat. *Obedire oportet Deo magis quam hominibus.* Num qua alia sit Causa, ob quam Nodus ille, Subditos Regibus suis devinciens,

SERM. devinciens, aut penitùs dissolvi possit,

IX. aut quoquo modo relaxari, ab Apostolis,  inquam, omninò siletur: Sileri adeò par est & à Nobis, qui, in prædicanda Evangelii doctrina, Apostolorum vestigiis insistere debemus. Petenda sunt Ista (si quidem peti necesse sit) à Jurisconsultis, à Thesium Politicarum tractatoribus; è Legibus, è Rerumpublicarum Formis, suæ cuique genti propriis, tanquam è fonte suo, sunt haurienda: è Scriptura certè peti non possunt, quæ, cùm de his officii hujus limitibus nihil quidquam tradiderit, ad eos signandos definiendósque velit, nolítve, non debet trahi. *Admone Populum* (inquit Paulus, ad Titum scribens) *Principibus & Potestatibus subditos esse, dicto obedire*: Ut autem moneret populum Titus, Qua Occasione, Quo rerum statu *Principibus non subditum esse, non obedire* sit licitum; id verò illi nusquam præcepit Apostolus.

CONSTAT quippe hortatore atque impulsore quopiam non egere populum, in istiusmodi rebus, quibus ipsi per se satis student. Fræno potius opus est, quo reprimi-

reprimantur, quàm Calcaribus, quibus ^{ERM.} incitentur proclives eorum ad seditionem ^{IX.} animi. Ita ferè omnes à naturâ comparati sumus, ut in exquirendis Effugiis, per quæ officiorum quasi septi cancellis, elabi possimus in indagandis Distinctionibus, quibus Christianæ Disciplinæ mitigetur severitas, mirè simus sagaces; neque aliàs solertiori acumine id agimus, quàm cùm Ei, qui Magistratum habet, cedere in omni re ac parere jubemur. Haud multùm expedit itaque hæc nos ab aliis studiosè doceri, quæ etiam sine magistro, naturâ ipsâ duce, facilè discimus, atque avidè haurimus. Disceptatorum quorundam Moraliū meritò culpatur subtilitas, quâ, non arceri ab illicito homines, sed potiùs erudiri putantur, quàm prope ad peccatum absque peccato liceat accedere. Neque ego Illum in minori culpa esse arbitror, qui accuratè disputat, Quatenus summo reipublicæ gubernatori à nobis resisti possit, ita tamen ut perduellionis simus minimè rei. Perinde id mihi esse videtur, ac si quis apud Milites verba faciens, Quas ob causas iis signa impunè

SERM. impunè deferere, præsidio ac statione suâ
 IX. cedere, imperatorum mandatis non ob-
 sequi, aliquando & repugnare sit licitum,
 omni oratione disquirat : perinde est, ac
 si quispiam Libertatis humanæ Patronus
 ac Vindex, multis argumentis, multis distinctionibus egregiè caveret, ne Liberi
 Servique non intelligant, quid iis contra
 Parentes ac Dominos sit concessum ; qua
 ratione, quot modis artissimo illo, quo
 tenentur officii vinculo possint exolvi.
 Sit quidem in istis, quæ argutè in hanc
 rem afferantur, sani aliquid ac sinceri,
 habeant quandam verisimilitudinem, ita
 tamen piis auribus molesta sunt, ita hominum
 impurorum vitiis ac cupiditatibus
 adblandiuntur, ut rarò admodum apud
 Eruditos disleri, vix unquam cum imperitâ
 multitudine communicari, atque habitis
 ad populum Concionibus exponi
 debeant.

VERUM cſto, concedatur, hoc aliquando non inhonestè, non indecorè fieri
 posse : ut tamen hisce Pauli verbis, tanquam
 ansâ aliquâ ad id utatur, cui unquam sano ac
 simplici in mentem venerit ?

rit? Percurrantur omnes tum veteris, ^{SE~~PT~~IM.}
 tum Novi Foederis Paginæ; non alius ^{IX.}
 quispiam in iis reperietur locus, ubi
 quæ summam Rerum tenentibus debentur
 Officia, & accuratè adeo expendi
 constat, & tam vehementer suaderi, &
 tantâ undique argumentorum copiâ muniri.
 Perversè itaque (ne dicam, absurdè) agunt,
 qui, inde arreptâ (non datâ) occasione,
 de Magistratibus in ordinem cogendis
 prolixè disputant; qui hoc ipso in solo,
 tanquam omnium maximè opportuno,
 Machinas suas figunt, quibus Arcem
 Regiæ Potestatis impetant atque oppugnant.
 Mihi certè religio est, etiam post explicatam
 abunde Pauli doctrinam, ea, quibus infirmari
 quovis modo videatur, hîc in fine orationis
 leviter attingere: quanto graviùs peccant,
 qui quod ab Apostolo, verbis disertis, & magno
 cum animi ardore præcipitur, id omninò
 prætervolant; quicquid autem ad contrahendam
 Apostolici præcepti amplitudinem excogitari
 possit, id scilicet acutè rimantur, id acri
 mente persequuntur, & toto orationis cursu
 copiosè enarrant.

SERM. QUICUNQUE ista Apostoli ejusdem

IX. monita exponenda susciperet; *Servi, obedite per omnia Dominis Carnalibus; Filii, obedite Parentibus per omnia, hoc enim placitum est Deo:* à re ipsâ ut opinor, paulò aberraret, si in hoc unum incumberet, ut Liberis ac Servis palam fieret, quoties illis cum veniâ, etiam cum laude, immorigeris esse liceret.

QUÆ castrensis disciplinæ atque imperii sit vis, Centurionis illius Evangelici verba significant: *Ego, inquit, homo sum sub potestate constitutus, habens sub me milites; & dico huic, Vade, & vadit; & alii, Veni, & venit; & servo meo, Fac hoc, & facit.* Quisquamne est, qui, proposito hoc apud militum cohortes dicendi Themate, tum demum argumento atque officio suo pulchrè se satisfecisse existimet, si ea omnia, quibus imperandi jus, atque parendi necessitas quoquo modo minuatur, enumeret? de Sacramenti interim Militaris summâ religione, de obsequio exercituum Ducibus legitimè debito nihil quidquam afferat, nihil exponat? Qui in sacris Literis Explicandis
ita

ita versantur, non iis lucem, sed vim inferunt, Eculeum admovent, quo, quæ minimè dixerint, senserintve, cogantur fateri: Veritatem, prima Scripturæ ipsius quasi voce & indicio patefactam, respuunt; ut ei deinde, tanquam adhibitis quibusdam tormentis, alienissima quæque exprimant atque elidant.

SERM.
IX.



ALIA adhuc hæc gravia eandem in rem mihi suppeditat argumenta, Ecclesiæ doctrina, & Antiquæ, & Nostræ; Temporum etiam, in quæ incidimus, ratio. Hæc tamen, cùm longius jam evagata modum fere excesserit oratio, strictim ac breviter percurram.

INTER omnes, qui primis Ecclesiæ sæculis claruere Scriptores, non occurrit, qui noxio hoc alimenti genere Gregem sibi commissum paverit; qui Sacris Literis abuteretur ad ferendas inter populum opiniones, de Juribus suis quocunque modo tuendis, de Regibus, si opus fuerit, etiam per vim coercendis. Et tamen istis scripsere temporibus, cùm hujusmodi doctrinæ animis hominum se facilè insinuâssent, essentque acceptissimæ: cùm

SERM. scilicet variæ acciderent rerumpublicarum

IX. Vices atque Conversiones: cùmque ii
 ~ dominarentur Principes, qui, Civibus
 pessimè tractatis, tantum ab illis obsequii
 promereri videbantur, quantum summo
 jure possent vindicare.

INTER Homilias, Ecclesiæ nostræ
 auctoritate firmatas, sunt, quæ Subdito-
 rum erga Reges officia præscribunt, non
 paucæ; est etiam, ubi de hoc ipso Pauli
 præcepto non parcè agitur. Multa in-
 didem depromi possunt, quæ populum,
 officii non satis memorem, cohibeant;
 nihil, quod inflammet. Nusquam nos ad-
 monent, ne Libertatis, ad quam nati
 factique sumus, studium negligamus; ne
 iis, qui Reipublicæ præsunt, nimium pa-
 reamus.

EA demùm est Rerum, ea Temporum,
 in quibus versamur, Ratio, ut cudendis
 his Argutiis, disseminandis hujusmodi
 Doctrinis, minimè videatur opportuna.
 Libertatem studiosè satis colimus, am-
 plectimur, tuemur; periculi nihil quid-
 quam est, ne illam non suo pretio æsti-
 memus: Id potiùs pertimescendum, ne
 liberiùs

liberius paulò quàm par est, (quam aut **SERM.**
 Christianos deceat, aut bonos Cives) & **IX.**
 sentiamus, & vivamus; id cavendum, ne
 Libertati injecta à legibus frœna cò usque
 laxemus, donec in Licentiam erumpat,
 omnia permisceat, ac perturbet, & ~~se~~
 ipsa tandem suis quasi manibus confo-
 diat, ac perimat. Quod Galatis à Paulo
 dictum est, quod Advenis dispersionis, à
 Petro, hoc Nobis non minùs appositè
 dici possit; *Vos in Libertatem vocati*
estis, Fratres; tantùm ne Libertatem in
occasionem detis carni, sed per Charita-
tem servite invicem---- *Quasi liberi, &*
non quasi velamen habentes malitiæ Li-
bertatem; sed sicut servi Dei. Hæc au-
 dire convenit pacis Christianæ Sectato-
 res, hæc effari Nuncios ac Præcones;
 hæc Ordini nostro vitæque Instituto sunt
 apta, hæc Moribus his, Temporibùsque ac-
 commodata; hæc Deo placitura, atque
 Hominibus profutura. His itaque edocen-
 dis toti vacemus, atque inhæreamus. Si
 qui verò sint, qui quasi Tubá Evangeli-
 câ Clasicum canere ament, qui effrœnes
 vulgi animos ad ferociam ultra stimulent

SERM. ac proritent, etiam accensis faces admo-
IX. veant: quâ mente ad hoc opus se ac-
 cinxerint, quâ auctoritate freti, quibus
 Exemplis adducti has in se partes tuen-
 das susceperint, Ipsi viderint: *Unusquis-*
que suum Onus portabit: Nos autem ta-
lem Consuetudinem non habemus, neque
Ecclesia Dei.

A PAULI Verbis exorsa oratio in
 iisdem etiam liberiùs recitandis desinat.
 Quæ itaque ad Timotheum Titumque ab
 illo primùm scripta sunt, ad Nos etiam,
 qui in partem ejusdem Ministerii venimus,
 pertinere arbitremur. Atque utinam
 ea unusquisque nostrùm, **FRATRES IN**
CHRISTO DILECTISSIMI, & au-
 ribus avidis accipiat & animo penitus
 infigat! Timotheum Apostolus sic allo-
 quitur: *Testificor coram Deo, & Jesu*
Christo, qui judicaturus est Vivos &
Mortuos, & per Adventum ipsius, &
Regnum ejus, prædica Verbum; insta
opportunè, importunè; argue, obsecra, in-
crepa, in omni patientiâ & doctrinâ.
Erit enim tempus (imò Tempus jam est)
cùm sanam Doctrinam non sustinebunt,
sed

sed ad sua Desideria coacervabunt sibi SERM.
IX.
Magistros, prurientes auribus; & à Veritate quidem auditum avertent, ad Fabulas autem convertentur. Tu verò vigila, in omnibus labora, opus fac Evangelistæ, ministerium tuum imple. Imò (ut idem Tito scribens) Hæc loquere, hæc exhortare, & argue cum omni Imperio. Nemo te contemnat. Admone Illos Principibus & Potestatibus subditos esse, dicto obedire, in omne bonum opus paratos esse. Ut hoc facientes Ecclesiam Christi ædificemus, & nos ipsos salvos faciamus, & Eos qui Nos audiunt, faxit Deus beatus & solus potens, Rex Regum, & Dominus Dominantium, cui sit Honor, & Imperium Sempiternum. Amen.

Gratia Domini nostri Jesu Christi, & Charitas Dei, & Communicatio Spiritûs Sancti sit semper Nobiscum omnibus !

F I N I S.